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ABSTRACT

The papers that comprise this document were delivered at the 1973 conference "The Development of Human Values through Sports." It is stated in the introduction that the participants are of the belief that values can be developed through sport, but such development is not automatic. The book reports on some of the available research on values in sports and offers new data; it also seeks to identify those human values worth fostering, problems and obstacles in their development, and specific recommendations for implementation. The papers in this document are divided into five parts: Major Addresses; Special Presentations; From the Disciplines; From the Firing Line; and Group Reports--Recommendations and Suggestions. The major addresses are as follows: "Values and Competitive Sport," "Contribution of a Sports Culture to the Development of Human Resources," "Values through Sports," and "Human Values in Sports Education and Their Relationship to Social Ends." (JA)

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Development of Human Values Through Sports

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Foreword

It is commonly believed that participation in sports engenders and fosters human values. Sportsmanship, brotherhood, international understanding and tolerance are said to be normal outcomes of athletic endeavors. Vigorous competitive activities are hailed as an outlet for aggressive impulses. Determination, courage, cooperativeness and loyalty are listed as traits which may accrue from competing in organized games, climbing mountains or engaging in personal combat of a sporting nature. One of the most universally held tenets is that sports are a microcosm of life itself and thus serve as a laboratory where a positive value system may be formulated and developed.

Yet we are disturbed because of many incongruities in this line of reasoning. We observe some former athletes who are conceited and arrogant. Excessive nationalism and occasional racism manifest themselves in sporting contests. The greed for publicity, popularity and money sometimes becomes an overriding priority. Exploitation of athletes, commercialism and violation of rules are too often practiced in order to win. The god of victory occasionally assumes such an important position that this end is used to justify means which are unethical and even criminal.

While taking satisfaction in the good that has been done, and can be done, through sport, we also must be willing to face up to our problems and failures and be willing to change where reforms are necessary.

To identify the characteristics of great athletes through research is not too difficult and there is available a substantial amount of evidence pointing out personality traits which appear to predominate. Care must be exercised, however, not to infer a cause—effect relationship between the possession of certain personality traits and participation in sports. It is just as possible that individuals with certain traits are likely to become great athletes as it is that athletic participation develops these characteristics. A combination of both possibilities may be closer to the true answer.

These thoughts constitute a background for the conference, "The Development of Human Values Through Sports," held in Chicopee Falls, Massachusetts, October 12-14, 1973 and recorded in this book. While most of us believe that values can be developed through sports, we also realize that such development is not automatic. There are hundreds of definitions of values. When we refer to human values we think of those attitudes and behaviors which emphasize and enhance the dignity and worth of man and his capacity for self-realization. Human values are marked by consideration for others, an understanding of their problems and a spirit of empathy. In sports, concepts such as fair play, graciousness in victory, respect for opponents, freedom to move, loyalty to teammates and the giving of self might be considered human values.

Each person will and must establish his own value system. It need not be the same for everyone. Value systems that lead to behavior which produces a better society and greater fulfillment for each individual should be developed and fostered.

To understand better the meaning of values, as considered in this conference, let us attend to the following words of Milton Rokeach:

> I consider a value to be a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave, or about some end-

state of existence worth or not worth attaining. Values are thus abstract ideals, positive or negative, not tied to any specific attitude, object or situation, representing a person's beliefs about ideal modes of conduct and ideal terminal goals — what Lovejoy (1950) calls generalized adjectival and terminal values. Some examples of ideal modes of conduct are to seek truth and beauty, to be clean and orderly, to behave with sincerity, justice, reason, compassion, humility, respect, honor, and loyalty. Some examples of ideal goals or end-states are security, happiness, freedom, equality, ecstasy, fame, power, and states of grace and salvation. A person's values, like all beliefs, may be consciously conceived or unconsciously held, and must be inferred from what a person says or does.

An adult probably has tens of hundreds of thousands of beliefs, thousands of attitudes, but only dozens of values. A *value system* is a hierarchical organization — a rank ordering — of ideals or values in terms of importance. To one person truth, beauty, and freedom may be at the top of the list, and thrift, order, and cleanliness at the bottom; to another person, the order may be reversed. The Allport-Vernon-Lindzey Scale of Values (1960) enables one to measure the relative order of importance of six classes of values: theoretical, social, political, religious, aesthetic, and economic.[1]

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[1] Milton Rokeach, *Beliefs, Attitudes and Values* (San Francisco: Jossey-Bass, Publishers, 1969), pp. 124-125.

Introduction

The interest in values in sports is as old as Homer's epics, Pindar's odes and the Olympic oath. It is as contemporary as the controversial mystique of the late Vince Lombardi, the sentiment of the television drama, "Brian's Song" and the anticipation of new achievements at Montreal's first Olympiad.

But the systematic analysis of the identification, fostering and development of human values through sports, is comparatively young. Several reports have broken ground for this long-needed inquiry. Especially valuable have been the Carnegie Foundation studies of sports and athletics in 1928[1] and 1929,[2] the 1963 edition of *Values in Sports*,[3] and UNESCO's *Mass Media, Sports and International Understanding*.

This book is intended to supplement the above contributions. It reports on some of the available research on values in sports and offers some new data, but its chief thrust is the identification of those human values worth fostering, problems and obstacles in their development, and specific recommendations for implementation.

Among the many recommendations are the following:

1. Publish, through the American Alliance for Health, Physical Education, and Recreation, a volume with some analytical procedures on method and some detail as to content on value education through sport.
2. Develop a taxonomy for sports, recreation and play.
3. Increase communication and goodwill in international sports rather than engage in political propagandism.
4. Expand opportunities for women at all levels of participation, coaching and administration.
5. Encourage a greater emphasis on play and recreation for the young to bring about a balance with the amount of competition available.
6. Expand the teaching of methods for development of values in sports in professional preparation courses.
7. Encourage by efforts of coaches the development of values in athletes by stressing goals and objectives which foster these ends.
8. Expand opportunities for lifetime sports.
9. Develop behavioral objectives for those who would foster values in sports.
10. Develop research data to verify those values and methods to be used in teaching values through sports.
11. Increase opportunities for individual self-expression and individual self-fulfillment in sports and play.
12. Encourage media leaders to understand their powerful role in influencing desirable and undesirable values in sports and athletics.

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[1] Savage, Howard J., *Games and Sports in British Schools and Universities*, Bulletin No. 18, New York: The Carnegie Foundation for the Advancement of Teaching, 1928.

[2] American College Athletics, Bulletin No. 23 and 26. New York: The Carnegie Foundation for the Advancement of Teaching, 1929 and 1931.

[3] Anne Emlayson, ed., *Values in Sports* (Washington, DC: AAHPER, 1963).

13. Examine the interests, needs, roles and values of spectators and parents.

14. Increase opportunities for developing aesthetic and psychosocial values in sports and play.

15. Underwrite and expand interdisciplinary research in the development of human values through sports.

Many other more specific recommendations, in addition to the above, are found in these pages. Perhaps the chief contribution of this conference was the identification of values worth fostering in sports, in social agencies and schools, in individual and team sports, in formal athletic competition, and in informal play.

Certainly those who cherish the relationship of sports to human development need to examine the recommendations which have emerged. In an age of rapid change when so many traditional values are undergoing transformation, it can be expected that the development of desirable human values through sports will be placed under continuing and new stresses.

Those who have identified the values worth perpetuating as well as those values still to be identified and fostered, will be the true leaders in sports, recreation and physical education. However, their task will require more than identifying and developing these values; it will require more than the simple assumption, "Sport builds character." The task will require research and practice in the laboratory and on the playing field by the player, coach, investigator and teacher. It will require a rewriting of some job descriptions, program objectives, curriculum designs, student-teacher load ratios, sports budgeting and sports scheduling. It will also need an exploration of fruitful leadership techniques, methods of effecting transfer, and valid procedures for evaluating results. There is much yet to be done.

President Kennedy demonstrated in his lifetime the value of his early sports experience. It was his swimming skill which helped him and his shipmates survive in wartime, and it was his football experience which was an invaluable medium for family communication and play in peacetime. He challenged all with the words, "Let us begin." The contents of this book are designed to represent a beginning of what is hoped will develop into a series of future inquiries and reports by many others on the development of human values through sports.

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Major Addresses

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Values and Competitive Sport

CHARACTERISTICS OF COMPETITIVE SPORTS

Emotional Aspects

I propose to deal with competitive sport. This is not because values are irrelevant to noncompetitive sport, far from it, but because I believe the problems of defining values in competitive sport are more difficult and critical at the present time. In competitive sport we are dealing with an activity highly charged with emotions. The emotion may express itself in various ways. It will hardly be necessary to remind you of a football match which nearly caused a war between Honduras and Guatemala, of an ice hockey match in Prague between Czechoslovakia and the USSR which led to riots in the street, and more recently of a basketball match in Moscow between students from Cuba and the USA which led to violence on the court.

Perhaps I do need to remind you of an incident in the 1936 Olympic Games when Jessie Owens and Lutz Long stood down from the victory rostrum. In the words of Jessie Owens, "As we walked around the track trying to communicate, each in his own language, unconsciously he placed his arm on my shoulder and I unconsciously placed my arm around his waist and we walked in this manner. One hundred twenty thousand people stood and cheered that day until we walked into the shadows of the dressing room"(9). Again in 1972, in Munich at another victory celebration for the women's long jump, the winner, Maria Rosenthahl, who had achieved victory by no more than a centimetre, put her arms around the silver and bronze medal winners and drew them both up on to the winner's position for the flag ceremony. We cannot avoid, even if we want to, the emotional consequences of competitive sport, and these are characteristic of sport not only at the top but all down the scale to the children's games in backyards.

Losers

A second inevitable characteristic of competitive sport is that there are always losers as well as winners; there are always as many losers as winners, and in some competitions, for instance Olympic Games, there are many more losers than winners. What, then, is the value of sport for the loser? We are accustomed to regarding classical Greece as the golden age of competitive sport. But here what

Pindar, who wrote those glorious poems in honor of the victors at the Greek Games, had to say about the losers:

> To these lads was ordained
> at the pythiad no delightful home-faring,
> nor, as they came to their Mothers, did laughter
> break sweetly about them
> to stir delight, down back ways avoiding mockers
> they skulk, or stricken with their sad fortune. (8)

There was little here but shame and humiliation. Indeed in some communities it has proved impossible to introduce competitive sport at all because the humiliation was completely unacceptable. Defeat then must be acceptable. Does it, however, have any positive value? This is the question which we need to consider long and hard. One research study, reported in *The Research Quarterly*, indicated that the effects of competition in terms of the emotion of anger and aggressive behavior were significantly different between those who had won and those who had lost(11). Perhaps we should consider whether defeat can ever be ennobling as well as acceptable.

An even more important question in the current situation, however, is to what extent degradation of opponents, whether they are victors or losers, is practiced and whether it can ever be justified. It is not only the participants who are tempted to degrade their opponents, but officials, coaches and spectators. There may be occasions when the attitude of these four groups coincides and other occasions when they do not.

Sports as Reflection of Values

A third feature of competitive sport is that it inevitably reflects the values of the society in which it appears. We are often told that sport ought to be divorced from politics or carried on without regard to religion, creed or race. These statements often represent ideals so oversimplified as to be unrealizable. When we take part in a game or sport we subject ourselves to special codes of rules and behavior but it is impossible for us wholly to divest ourselves of the opinions and values which we have in the rest of our life.

There is indeed a good deal of experimental work to show that in this country, sporting competition, far from automatically developing goodwill, may easily lead to conflict. In describing her research studies to the Scientific Congress in Munich in 1972, Carolyn Sherif showed the validity of the hypothesis that competitively structured activities that occur repeatedly between groups over a period of time and are focused almost exclusively toward important goals desired by members of both groups but that can only be attained by one group, are sufficient for conflict to develop into outright hostility(12).

Similarly on a national scale, in Britain between 1965 and 1970 indictable offenses known to the police rose in parallel with offenses brought before the disciplinary committee of the football association(1). It is not without interest that the year in which indictable offenses known to the police did not arise and in which offenses brought before the disciplinary committee of the Football Association did not rise was the year in which England won the World Cup.

Again on the international scene, cricket test matches have been notably peaceable affairs until quite recently. Until 1971 only a dozen out of 700 matches had been disrupted by riots and disturbances, but nine of the incidents have come since World War II and eight since 1960(10). It would be unrealistic to think that in

an age when violence is increasingly on display, sport should be an aspect of human activity which is unaffected by it.

EFFECT OF SPORTS ON HUMAN BEHAVIOR

Historical Examples

Can we then change human behavior through physical activity? Until recently it has been though by governments and individuals that we could. In ancient Greece, the Spartans, who were highly successful both in war and at the Olympic Games, achieved their ends through means which were almost exclusively physical. The Athenians, who adopted a different mode of training, nevertheless thought that their physical education system affected both behavior and character.

I will give two examples nearer to our own day. The first is from English literature in the late nineteenth century which is studded with references to the effect of team games upon character training. Very often in poem or song the effects were idealized in phrases such as "strife without anger," "art without malice," "loving the aliy with the heart of a brother," and "hating the foe with a playing at hate"(3). But the intention to affect behavior through sport was never in doubt. The second is taken from a speech of the Reichssportfuhrer at the eleventh Olympiad in Berlin in 1936: "In the view of national socialism, character education is of the highest importance. Physical activities can release therefore the forces which ensure character training and at its highest level physical education is the basis of military training . . . The German man will become the synthesis athlete and soldier"(7).

Contemporary Viewpoint

The extent to which we can affect character and therefore behavior is now in some doubt. Peck and Havighurst, for instance, maintain that character is formed by the age of 10 and although character changes thereafter are possible and do take place, for the most part they are superficial and not strongly influenced by organizations such as church and school. If their findings do nothing else, they should at least emphasize for us the extreme importance of the way in which games and sports are introduced to children.

I believe it is possible to affect behavior through sport and I propose to proceed on that supposition. One difficulty, however, is to reach agreement upon accepted standards of behavior. In the 1963 edition of *Values in Sport* Anne Finlayson described the various answers she got to the question, "Is it all right to foul in a game if we can get away with it?" They ranged from "Absolutely No" to "Yes"(2). We have to face the difficult fact that although we have come a considerable way in devising internationally accepted rules for all kinds of games and sports, the interpretation of those rules still admits considerable variation, and when we come to consider a concept such as fair play, opinion may vary considerably. We cannot assume that everyone even understands, let alone accepts, the personal code of behavior that we ourselves have adopted.

The abandonment of a value system of past ages and the difficulties of finding a substitute have caused many teachers and coaches to retreat from the complexity of the task of affecting behavior or training character through sport(7). In short, they wish to contract out. "Since we have an attractive subject to teach, interesting techniques to pass on and worthwhile activities to engage in," they may say, "why stick our necks out by adopting a moral position?"

The fact is we cannot opt out. We can reduce to a minimum the occasions on which we declare our position on a moral issue; we can minimize the impression

that we have a concern for how people behave. But if we do this we then support the view that standards of behavior are not important or that any standards are acceptable and we have thereby adopted a moral position. It is the function of the coach and teacher to give social significance to a motor performance; and he will do this, either deliberately or by default. Just as a coach or teacher reinforces a good motor performance by drawing attention to it either verbally or in some other way, so he will reinforce patterns of behavior either tacitly or explicitly.

SPECIAL PROBLEMS

High Tension

I should now like to mention briefly some special problems in modern competitive sport which need to be faced by those concerned with values. First, there is the problem of high tension sport. Fundamental changes in sports are caused by the ever-rising standard required for success, which is being accompanied by a huge increase in the investment necessary for such success. Investment is not purely financial but may be political, social and/or personal. This totalization of sport contributes to an overvaluation of victory. It is very apparent in international sport but may also be true of inter-university, college or school sports and inter-club or city sports.

Of course these pressures are not always overriding, even in international sport. At the recently held international games for paraplegics the standard of skill displayed by the wheelchair basketball players, table tennis players and other paralyzed sportsmen was remarkable, as was the spirit of goodwill apparent throughout. There were more than 500 competitors from 35 different countries, including Israel and Egypt, Portugal and Kenya, South Africa, Great Britain and Rhodesia. It is perhaps significant that there were few spectators and the games were ignored almost entirely by the mass media.

Viewpoint of Spectators

The second problem is that of spectators who may impose their own behavior code upon the performers, for better or worse. The problem of defining values for sport as entertainment for both the performers and the spectators may be significantly different from problems of value in sport for the personal amusement of the participant. A colleague of mine was once refereeing a low-level game of football. When the ball went out of play he was not sure whose throw it was so he asked one of the players, "Did you touch the ball?" "Good heavens, no," he replied, "I never got near enough to the ball to touch it." It is difficult perhaps for some of us engaged in high tension sport to realize that there may be many people who subscribe to the maxim that if a game is worth playing, it is worth playing badly. Their scale of values would be somewhat different from ours. At the same time, I imagine that we would maintain that if a game is worth teaching it is worth teaching well. I hope that the word "well" implies ethical as well as technical standards.

Viewpoint of the Media

At the top, however, the mass media play an enormous part in fashioning the way in which sport is conducted. Their representatives often maintain that they are neutral and that they present the news good or bad as it comes; but when questioned, it is clear that they select the news and are subject to pressures from

all quarters — from the public, commercial interests, advertisers, governments local and national, and their own proprietors.

Furthermore, while sportswriters are subject to some editing and have an opportunity for second thoughts, the instant comment of the television reporter admits of no second thoughts. During the 1972 Olympic Games these commentators reached more than 800 million viewers. Their professional training and judgment are vital to our concern. UNESCO has already held one seminar on mass media sport and international understanding and has set up an international working party to study this problem further (13).

WAYS TO INSURE POSITIVE SPORTS CONDUCT

What then are we, at the grassroots of sports, to do about its future? If we wish it to continue at all, we must ensure the minimum basis of good order for its conduct. Then we must ensure a framework of rules which are observed and we must guard against gross abuses of sport such as bribery and corruption, which negate competition. If, however, sport is to be of genuine cultural significance we have to do much more than this, and the first thing is to realize that winning and losing are very crude measures of satisfaction and dissatisfaction.

Cultural motor activity has as its result no visible product, only emotional states which have been achieved. It is these emotional states which are the basic value in a competitive game and emerge during the experience. The utilitarian activity can be standardized in advance and a succession of motor activities can be established. Activity in the form of play has freedom requiring imagination and skill to introduce innovations and to find new solutions. The desire to win and the attempt to win are intrinsic to competitive sport, but winning is still the means to the end rather than the end itself.

Use of Superordinate Goals

At this point I want to comment further on the experiments by Professor Sherif to which I referred earlier. When intergroup sports competition led to hostility and conflict between the groups, this unhappy situation was resolved by the introduction of superordinate goals. When it became clear, for instance, that only co-operative effort between the groups would ensure the food supply of the whole community, cooperation did occur and friendly relationships were achieved(12).

The setting of superordinate goals over and above winning a particular competition or series is of fundamental importance. Some of the superordinate goals are within sport and have from time to time been defined. When at the time of the Olympic Games in 1908 the Bishop of Pennsylvania preaching in St. Paul's Cathedral said, "The important thing in these Olympic Games is less to win than to take part in them," he was searching for a superordinate goal. Unfortunately the way in which he expressed himself seemed to imply that winning was not important, a sentiment to which none of the athletes either in those games or subsequent games could possibly subscribe(6). Nevertheless the Olympic ideal does represent one of these superordinate goals.

Another such goal was set in the last world cup football competition by the president of the Federation of International Football Associations. He summoned the national team managers and asked them to impress upon their players that they were performing before the eyes of millions all over the world and that by their behavior on the field not only would they and their team be judged but their country as well. It was believed that this exhortation had a beneficial effect upon behavior on the field of play.

There are, of course, superordinate goals already in existence because of the nature of the situation. The rewards of success, both in terms of hard cash and career prospects, may loom so large that even during the game winning is seen as a means to an end outside the game. We must try to ensure that the maintenance of cooperative give-and-take between communities, both local and international, is a superordinate goal for sports. At the same time we must be modest in our claims and expectations. It is no good expecting sport to solve the international political problems and conflicts that exist in the world today. The friendship between Jessie Owens and Lutz Long that began in the Berlin stadium in 1936 came to an end, or rather was interruped, when Hitler invaded Poland in 1939. We do sports a disservice if we expect it to take precedence over problems of poverty, politics and religion.

Nevertheless, we can make a significant contribution to human survival in stressing the international cooperation which sport has already achieved and can, if properly directed, increase. After all, in 1967 a public opinion poll sponsored by the Russian newspaper *Tass* picked the American swimmer, Debbie Myers, as sportswoman of the year. "It is hard to imagine," wrote Christopher Chataway, "*Tass* declaring General Westmoreland as general of the year, indeed it is hard to imagine any other sphere in which *Tass* would have awarded such a distinction to an American"(4).

Developing a New Behavior Code

We are, however, not merely concerned with superordinate goals but with the day-to-day behavior of sportsmen on and off the field. When competitive sport, as we know it, first became organized and spread throughout the world at the end of the nineteenth century, behavior on the field of play was governed by the ethical code of the middle and upper classes in Britain and the United States. Gentlemanly conduct was well understood and fair play in sport, therefore had an almost universal currency. When association football was first codified and the Football Association was established there was no referee or penalty kick. Indeed when the penalty kick was first introduced in the 1890's, some upper class clubs refused to play the rules because it was thought to cast aspersions upon their gentlemanly conduct(6).

Those days have gone and so have the middle and upper class canons of behavior that then obtained. A new code of behavior has to be defined and published. A start has already been made by organizations such as the American Alliance for Health, Physical Education, and Recreation (AAHPER), the French Committee for Fair Play, which awards trophies annually for examples of fair play in international sport, and the International Council of Sport and Physical Education (ICSPE) under UNESCO. The last, after consulting governments and private organizations concerned with sport, has produced a Declaration on Sport that is supported by UNESCO.

Already there is considerable agreement on some basic values and the abuses of those values. I can identify four. The first is respect for an opponent both on and off the field where now too often we see and hear degradation of opponents in order to build up the will to win. The second is acceptance of the official's decision without question or dispute. The third is playing the game to the limits of human skill, endurance and strength without resorting to physical intimidation and brutality. The fourth is honesty and openness in all things pertaining to the game on and off the field. AAHPER and ICSPE have shown the way, but far more local

declarations on sport are needed by those concerned with its good order and cultural value at the local level.

There is, however, a very great danger in verbalization. In our country a curriculum development project is being carried on in moral education. One thing that has already emerged is that what boys and girls say they regard as right behavior does not agree with their actual behavior, particularly when they are not under observation by those carrying out the curriculum development project. I am reminded too of a cartoon showing a small boy with a black eye returning home to his mother: "Who have you been fighting?" "Johnny Roberts." "How many times have I told you, you must love your enemies?" "Johnny Roberts isn't my enemy, he's a friend of mine." Yes, verbalization has its dangers, and from the 1963 edition of *Values in Sports* I have picked out one statement by Joseph Jacob: "We can immediately grasp the obvious implications that what teachers are as people, their own real commitments, will have more to do with imparting values than anything they say."(5)

At this conference there will be a great deal of verbalization, but I welcome and look forward to it because I believe that it will be of enormous help toward personal and cooperative commitment to the development of human values through sports.

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Contribution of a Sports Culture to the Development of Human Resources

The greatest wealth this country has is its human resources — American youth. The boys and girls in our high schools and colleges will soon be the leaders of our communities. How can our sports program contribute to the development of these human resources?

I am a former football coach and for more than a quarter of a century I have been dealing with young men. I have dealt primarily with the hungry boy — not necessarily hungry for food, but hungry for recognition and satisfaction of the ego. This boy *wants to be somebody*. As a coach, I have seen him with his soul stripped naked. The coach can tell you whether such a boy is a coward or is courageous; whether he is selfish or is mindful of the rights of others; whether he is an individualist or will work in harness; whether he is unruly and breaks the law or plays according to the rules; whether he is a liar and cheat or is honest and reliable.

Now, although there is still a large number of cleancut American athletes with a good sense of values, we also have a new breed of athlete who is different — a breed that rebels against discipline and regimentation, is critical, denies his heritage and wants a new way of life; a breed that taunts us with our past mistakes and wants freedom! Freedom to do what? "Freedom to do as I please!" His demands may not make sense — they may be downright indecent according to our standards. But these are the human resources that we must deal with, redirect and develop.

As a coach, I tried to develop pride in our boys. We told them to throw their shoulders back and get the shuffle out of their feet. An athlete must look the world square in the eye and feel that God gave him the potential to do a good job. There is no place in his life for mediocre performance. He must function with maximum efficiency at all times. If he is a ditch digger, we want him to be the best in town; if he is a doctor, lawyer or other professional, he must be the best in his community. If he is a tackle on our team, we want him to be the best in the conference and if he is just citizen John Doe, he must be a good, law-abiding citizen who provides for his family and supports his community. I want the boy to be saturated with a burning desire to excel.

There are three requirements the coach should make of an athlete:

1. Meet academic standards.
2. Stay out of trouble.
3. Excel in your sport.

We cannot justify athletics in our schools if the boy does not meet academic standards. So many times the excuse is given that the athlete does not have enough time to study because of long practice hours, days missed from classes and emotional involvement in the game. My experience has been that athletes make better grades during their season of competition than at other times. The average student does not flunk in school because he lacks time to study; rather, he flunks because he has too much time to loaf. So often, when a coach blows his whistle indicating that practice is over, the boys beg "to run just one more play." How many English students beg for just one more diagram? The English teacher is trying to motivate and interest her students. The coach on the field is trying to shut it off. What more can we ask of the young man who, when he is tired, hurting, hungry and doing dangerous work, begs for more of it. The football field can be a laboratory for teaching the things we want in our youth.

The second requirement, stay out of trouble, means doing the things you know to be right and refusing to do the things you know to be wrong. The boy may ask, "How am I to know right from wrong?" My answer is, "Right as your mother taught you on her knees; right as your father taught you in his private counsel; right as you see it on television and hear it on the radio; right as the Sunday School teaches you on Sunday and the classroom teacher teaches you daily." There is absolutely no excuse for any boy or girl living in the twentieth century not knowing right from wrong.

The third requirement is excel in your sport. The coach has the right to expect the best from his players at all times. They should strive to give a 110 percent performance. We want to *win* and make no apologies for winning or wanting to win; likewise, we make no apologies for losing. In either case, we have done our best. We believe that character building is one of the main objects of athletics and that more character can be built winning than losing. We hope to win with modesty, and if we must lose — lose with dignity.

Enrique C. Aguirre
Past-President
Mexican Olympic Committee

Values Through Sports

During more than 50 years devoted in some small way to the promotion of international competitive sport I have been privileged to witness cases illustrating the value of sports in people's lives.

FAMOUS SPORTS FIGURES

Ramon Beteta

Many years ago at the National Preparatory School the principal had a problem. Even in those days students were constantly protesting everything. Almost "as rebels without cause" they called for strikes, disrupting the academic order of things. The principal felt that a vigorous sport program would benefit the students' health and channel their energies along constructive lines. He gave me the job as director of athletics of his 3,000 student body, most of them in their late teens. Soon we initiated a diversified but compulsory program of physical education and sports for all students, despite some protesters.

One day a youngster, thin and pale, barged into my office and nervously exclaimed: "I came to this school to prepare my mind for an intellectual career and you are forcing me to spend one hour of my school day in physical exercise, and I protest. I want to be a lawyer and not a circus performer." I calmed him by telling him I wanted to help him in his intellectual pursuits and asked him to sit down, directing the conversation toward the historic devotion of the ancient Greeks to healthy bodies and the Roman dictum "Mens sana in corpore sano." I assured him that the little time devoted to sports would stimulate his circulation, give him a ruddy complexion, (greatly admired by the girls) and would be fun. Shaking his head, unconvinced, he decided to give it a trial. In a few weeks I could see his growing enjoyment in playing volleyball, basketball, tennis and in swimming.

After graduation, he entered law school and paid me another visit. "Prof," he said, "you've got to come over to law school and put on an athletic program for my fellow students who do nothing during their free time but smoke, drink and chase girls. They don't know what they are missing." Eventually, the law school teams won championships in intramural competitions.

I was appointed to a committee to select students for six scholarships offered by the University of Texas. Our protesting friend, Ramon Beteta, was chosen and in due course he graduated cum laude. He then returned to Mexico to start a brilliant career. He was appointed in successive administrations as Assistant Secretary of Education, of Foreign Relations and Secretary of Finance. Throughout he was a great supporter of physical education and sport for student groups. He helped finance the Pan-American Games held in Mexico City in 1955 and during his illustrous career he always found time to play tennis and fronton, and to enjoy horseback riding.

Moises Saenz

The principal of the National Preparatory School, mentioned above, became one of Mexico's great educators and supported sports and physical education in his country's school system. He was born in a small town in northern Mexico where sports were practically unknown, but in his youth he developed a love for nature and became a great hiker and camper. With an appetite for learning, Moises Saenz obtained a scholarship at Washington and Jefferson University, graduating cum laude with a bachelor's degree. He earned a master's degree in science, a doctorate in philosophy at Columbia University and a postgraduate diploma from the University of Paris. As sub-secretary of education in the 1920s, Dr. Saenz inaugurated and actively promoted the secondary schools, a necessary link between the elementary grades and the college courses and was proponent of rural schools for underprivileged children. But his interest in promoting sports never lagged even though he himself had never participated in organized sports. He often asked me to go on hikes and camping trips and to climb our snow-covered volcanoes, Popocatepetl and Ixtacihuatl, which thrilled him for the same reason that urged Hillary to conquer Mount Everest, "because they were there."

Dr. Saenz was elected president of the Mexico City YMCA and of the Mexican Olympic Committee. He served as a member of the organizing committee of the First Central American and Caribbean Games of 1926 and of the International Olympic Committee. In addition to his lasting impact on the extension of the national program of education, Dr. Saenz is recognized as an early promoter of sports in Mexico.

Avery Brundage

Now let me comment on the so-called controversial figure in international sport, Avery Brundage. For many years I have been in close association with him in international sports. In all fairness we must recognize some of his sterling qualities, as a sportsman and as a man.

During his college days at the University of Illinois he was interecollegiate discus champion and winner of a special medal for athletic achievement. After graduation he was All-Around Champion of America for three successive times. In 1912 he competed in track and field in the Games of the Fifth Olympiad at Stockholm. He was a first-rate competitive athlete in amateur sport. Later, he made a fortune as a construction engineer and developed a feeling for primitive art and archaeology. Many years ago he came to Mexico, and through a mutual friend, I was asked to accompany him to some of our famous archaeological sites. He told me of his desire to make a collection of archaeological pieces but when he learned that the Mexican government prohibited the exportation of these historical treasures, he desisted in his collection even though he was assured, by those interested in selling, that his chosen articles would be delivered to him beyond the border. This was the first indication I had of his honesty of purpose. However, he persisted in his collection of primitive art, and many years later he gathered a magnificent collection of oriental art from Far Eastern countries without export restrictions. Several years ago he donated a splendid collection to the City of San Francisco.

We must concede Brundage's athletic training to be on a strictly amateur basis, as he never performed his outstanding sport feats for money. This surely contributed to his indomitable stand against professional sport in the Olympic Games. After his days of actual competition he devoted his vast energies to the promotion and administration of amateur sport. In 1928 he was elected president

of the Amateur Athletic Union, which he guided so successfully that he was re-elected for seven consecutive terms. Similarly, in 1929 he was elected president of the U.S. Olympic Committee and was reelected for six consecutive terms.

In 1936 he was chosen as a member of the International Olympic Committee and five years later, was unanimously elected president of the Comite Deportivo Pan Americano at a Congress instigated by him to organize the Pan-American Games. Thus today he is considered the "father" of these Pan-American Games. In 1946 he was designated vice-president and in 1952 he was elected president of the International Olympic Committee, a position he held until 1972.

These brief historical notes may serve to accent Brundage's admirable human values largely attained through sport. Throughout his career Brundage has stood steadfastly against the inroads of professionalism, commercialism and politics in the Olympic Games. He knows full well that when these malignant elements get a foothold and exploit the amateur athlete, the Games may end as they did in Rome less than 2,000 years ago and for the same causes that threaten them today, the obnoxious interference by politicans, merchants and professionals.

Because of Brundage's deep interest in the Central American Games (of which I was a founder in 1926) and in the Pan-American Games (of which I was Chancellor for some years) and because of his close friendship with General Jose Clark (of whom more later) during the Mexico Games of 1968, I happened to witness some of his combats for fair play and truth in the conduct of amateur sports. The reporters in today's media seem to be far more interested in the exploits of professionals than of amateurs and, with notable exceptions, often give more space to those willing to pay for it. With his wealth, Brundage could have afforded a "favorable press," but he consistently refused to grant any such "subsidies" mostly because it was not "cricket." Hence, he is accused of being old-fashioned for his firm stand against professional sport and political influence in a changing world in his octogenarian years.

I must refer to another argument against changing the rules of the game. It has been said that the self-propagating rules of the members of the International Olympic Committee (IOC), as devised by Baron de Coubertin in 1894, are out-of-date and should be changed, giving each National Olympic Committee, (more than 125 of them) and 25 of the International Sport Federations the right to elect a member to IOC. But it is generally unknown that the freedom enjoyed by the self-propagated members, in perpetuating the Olympic ideals in their respective countries instead of representing needs or ills of their countries in the IOC, have placed the Olympic Games as the largest social force in the world today. However, when the representing member of each country battles for its individual, as against collective needs, very little, as in the U.N., can be accomplished and international or regional politics will determine the outcome. Better let the members have independence of action.

Jose Clark

At the turn of the century a young engineer from Virginia came to Mexico to help build the Pan-American railroad southward to Guatemala. Eventually he settled and married a Mexican girl, but unfortunately, soon after his first child was born, a boy, he died and the child was brought up by his Mexican mother and her parents. Thus Jose Clark was educated in the Mexican schools and finally appointed as a cadet in the military college, the Mexican equivalent of West Point. He graduated with honors from the college's engineering school and became Chief of the Signal Corps. During these years he participated actively in basketball and equestrian sports.

After graduation, Clark, like Brundage, became a construction engineer and in his own right built a fortune. His love of sport and the education of youth never wavered. Devoting his great energies to promoting basketball, he soon was elected president of the Basketball Federation and later president of the National Confederation of Sports, which includes all of the sport federations. Then came his election as president of the Mexican Olympic Committee. In 1952 he was chosen a member of the International Olympic Committee of which he became vice-president and in 1959 he was elected President of the Pan-American Sports Organization. Yet during all this time Jose Clark attained the highest rank in the Mexican army as General of Division.

He had a charming personality, a great sense of humor and easily made new friends — he was the first member of the IOC unable to speak the official languages of that body, English and French. He compensated by his dedication to the Olympic ideals, his leadership in Pan-American sports and his dynamic organizational talents. Because of my long association with international sports and Olympic movement and my knowledge of languages, I was privileged to assist General Clark in his unselfish task of winning for Mexico City the Games of the Nineteenth Olympiad in 1968. His career was marked by tenacity of purpose, self-sacrifice and honesty in all actions as he fomented and directed international sports in the Americas and in the Olympic world.

ATHLETES FROM A PRIMITIVE TRIBE

Tarahumara Long Distance Runners

So much for the human values in sport among some of the top leaders. Now let me tell you about such values among a primitive group. The Tarahumara Indian Tribe of the Sierra Madre in the State of Chihuahua have long been famous for their prowess as long distance runners, but in distances away and beyond those in college and Olympic competitions. They are not measured either by time or space but by the stamina of one runner, the winner, to vanquish all rivals. A race may last, as they say, from "sun to moon." True, they cover the course in a jog trot, but their stamina in going hour after hour is remarkable.

In 1928, with the help of my friend Tomas Rodriguez who was then secretary of the YMCA in Chihuahua City and who, as a student in Springfield College, had run in the cross-country team, I tried to find in that tribe a couple of sprinters to run a mere 25 miles in a marathon distance at the Olympic Games. I was head coach of the Mexican Olympic Team and felt that if they could win a medal, the attention of the country would focus on these long-forgotten but splendid mountain people. They were so afraid of strangers that when we approached, they turned and ran away, it was impossible to catch them. But after some efforts we got them to put on a race.

These pastoral people tend their sheep and goats and scratch a bare living from small pockets in the Sierras, but they get a high protein diet from their herds, plentiful nuts, wild honey and fruits. They live in simple huts made of wood from their forests and their dress is not fashionable — a red band to keep their long hair in place, a loincloth and a sarape or blanket. Some have sandals but they run barefoot.

The night race they put on for our benefit was as exciting as it was grotesque. For the site they chose a narrow valley and on a large boulder at either end, they stuck a big lighted pine torch to mark the ends of the course. The brought together about 15 well-muscled, lean men who were obviously in good training. They came from

various mountain valleys and were followed by their supporters who, bearing torches, lined the course. They like to bet on the outcome of a race. A goat tied to a tree with a blanket around its neck or a chicken and a duck with its legs tied together showed that the winner takes all. No sprinters could be spotted, as they were all running in a group. The victor would be the man who would outlast all others regardless of time or distance.

The following day we asked the chief, through an interpreter, to help us select four of the fastest runners to go to Mexico City to participate in the national marathon trials. It took them three days to convince the four selected to go, and they won the first four places in the national marathon trials. I then told the fastest two runners that I wanted them to go with me across a wide river that would take us seven days and seven nights to cross and on the other side I wanted them to run against the best white, black, yellow and red men in the world. Most of what I said must have been lost in the translation but after a long grunting session the interpreter said, "We have seen in the Lake in Chapultepec Park, people in boats pushing them with two sticks. If we cross big river in that boat, we no go." "Oh, no," I replied, "we cross big river in a house where we live seven days, we eat, we sleep, we run in that house." After a second grunting session they said, "Big house go down in big river. We no go."

A friendly movie house manager came to the rescue. He spliced filmstrips of marine scenes in a transatlantic liner showing people dining and dancing and beds in staterooms. With supplementary photos and travel folders, I persuaded them to go on condition that they could keep close to me.

My Olympic team of 1928 was made up of about 40 young Mexican athletes, many of them university students. I asked their help to teach these two fellow athletes the Spanish language and to integrate them into our mode of living and the team responded. For instance, at the dining table the two were shown which utensils to use, and after watching they clumsily followed suit. We even had to baptize them, for passport purposes, as Juan and Jose because it was impossible to fill in the form as to when and where they were born, father's and mother's names, etc. Imagine the sudden impact of civilization on these two primitives who, a few weeks before, had been living a simple pastoral life in the remote Sierra Madre. Especially strong wast the impact of New York with its hustle and shoving of millions in cavernous subways, its misty skyscrapers and confusing traffic.

Juan and Jose were standing at the rail next to me when the ship was pulled away from the wharf, and when they saw water between them and shore they stomped the deck to make sure it was solid and the "house" would not go down. But soon they were training with the others on deck and enjoying ship's life across the Atlantic, becoming popular with passengers as they ran for hours on deck. After dinner they would sit quietly by the door of the salon watching the young people dance and enjoying the music, till I blew the whistle sending all athletes to their rooms.

On the night before landing at Antwerp, the company gathered at the salon for dancing and the "last whoopee." Juan came to me and said in halting Spanish, "Chief, I dance." Thinking he wanted to put on the famous Chihuahua Deer Dance, I said, "Bueno, Juan, I'll stop the music." He looked daggers at me and said, "No, girl!" I swallowed and asked, "Which girl?" and pointing with his finger he replied, "Blue girl," selecting an attractive blonde, popular with other boys on the team, who was wearing a blue dress. So I led my young Don Juan by the arm across the floor to where she was sitting, saying "Miss Campbell, this young man begs a dance. Would you mind?" "Oh," she replied, clapping her hands, "I'd be thrilled."

To the tune of a popular two-step this young primitive, fresh out of the mountains, took the lovely girl in his arms in the approved fashion and, in perfect rhythm, danced to the middle of the floor. The other dancers were so delighted by his performance they formed a huge circle and applauded the couple in the middle. She, blushing to the roots of her hair, would have liked to vanish, but he held her tight till the orchestra stopped, led her to her seat and bowed, just as he had seen the others do. Is it a proof of native intelligence to adapt quickly to a new environment?

We trained them for two weeks before the games, trying to teach Juan and Jose a faster pace by having them run to a point on the road about a half mile distant and return before the sand in a six-minute hour glass emptied, and we were succeeding.

The marathon race in Antwerp started with several score of runners from more than 30 countries against our two Tarahumaras. These two kept together among the first 10 during the first half of the course but then two Dutch runners forged ahead to lead the pack and pandemonium broke loose along the roadway. Dutch supporters jumped on their bikes through the thin police lines and pedaled furiously, following their two leaders and shouting encouragement. Although the road was eventually cleared of bicycles and order reestablished, our two Indian boys had become confused during the pedaling melee, losing stride and rhythm in this new experience against bicycles. They came in twelfth and thirteenth behind the winner. After the finish Jose asked me, "Why wheels?" making pedaling motions with his hands.

Upon their return to Mexico City Juan and Jose were received by our President Calles who said, "Tell them we are happy they did not come in last. Let's give them a present. Ask them what they want." Jose replied haltingly, "Over there we saw iron plows cut deeper and turn soil better than our wooden plows." The President ordered a steel plow for each. "What else?" he asked. After urging, Jose replied, "Our women cannot pull iron plow." "Of course," said the President, "Give each a brace of oxen. What else?" Bashfully, Juan asked for a guitar and Jose for a violin.

If after a brief impact from modern civilization our two primitive friends, instead of requesting from the big chief gold watches or money, ask for a plow to increase their food production and a musical instrument for their enjoyment of life, what greater proof is there for the development of human values through sports?

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Human Values in Sports Education and Their Relationship to Social Ends

In an unlit, unventilated equipment room in the sub-basement of an old gymnasium someone once placed on a top shelf an intramural basketball scorebook. Condensed moisture from the cold water pipes had dripped onto the scorebook, now found after 35 years. The right side of the score sheets had stained and deteriorated, making the scores illegible. On one sheet on the left side were the names of the players: Wanda, Joyce, Vaudis, Maurine, Marjorie and Leith. I held the book and attempted to recall the game and the scores. I could not. What is the record of these and other players who participated in sports during their school years? The record is in the living and continuing action of the adults whose names were once written on such scorebooks and whose feet once moved over the fields, floors and courts of sports.

Effect of Sports on Values of Former Athletic Participants

What do some of the adults say now about the values of sport in their lives? In 1956 Max Shifrer conducted a study, "What Happened to 74 Former Country Town High School Athletes and What Did They Think of Their High School Athletic Experience?"[1] The athletes had graduated from high school over a 10-year span preceding the research. Although there were some negative factors and some negative votes on certain issues, 89 percent of the subjects thought that athletics had helped them to develop and maintain physical fitness; 65 percent considered that the habits of eating, sleeping and exercising had carried over into their present living; 92 percent replied that their athletic participation had helped them establish "real friendships"; 84 percent indicated that it helped them to "develop courage and self confidence"; 88 percent indicated that it helped "develop calmness and poise under pressure"; 94 percent said it helped to "develop cooperation and teamwork"; 77 percent responded that it helped them "develop leadership."

These graduates had many working assignments at the time of the questionnaire and 19 percent said athletics had benefitted them "to a great extent" in their work, 35 percent said it had helped "considerably"; 28 percent said it had helped "to a small extent"; and 15 percent responded that it hadn't helped at all. As to success in their present work, 77 percent indicated that they were successful in their employment and work, but the tennis athletes and the two-sport athletes indicated

[1]Master's thesis, Brigham Young University, 1956.

the most success. Eighty-two percent said that athletic prominence had helped them in their vocational pursuit. Fifty-four percent said that athletics encouraged them to "stay in school."

Male subjects who had played in four or more sports reported more unhappiness and less satisfaction than those with lesser sports affiliation. This may be due to an overemphais on sports and a neglect of studies that left the subjects less prepared for life and work; or it may be that there can scarcely be a continuation of satisfaction into adult life which can supplant the excitement and programming of a four-sport athlete.

Schifrer has recently indicated that a large number of the men included in the study have become important leaders in the community, serving in business, education, law and government. In past years *Sports Illustrated* has reported on sports participants in their later years. They, too, have become successful as businessmen, legislators, educators and community leaders.

Twice in the last 30 years *Fortune Magazine* has presented brief life histories of leaders in national and world finance and business. Their vita sheets indicate that a large percentage have been active in sports and in athletic competitions. Many continue to participate actively. Numerous individual narratives by persons such as J. Edgar Hoover have credited sports experiences for the inculcation and practice of values and habits which have characterized or led to their later successes.

Using Sport to Develop Positive Values

There are many elements of the environment which establish the needs of individuals. There are agencies and influences in the total environment — the home, school, peer groups, church, community, climate, cultural setting — which present an array of offerings with their attendant values from which the individual is led into or selects his activities. Sometimes needs and values lead, direct and determine the choice. Sometimes the pressures and the availabilities determine the choice, and from the activities the values are directed or developed. It must be within our domain to establish values that fill the needs of the activity seekers and to direct the activity in such a manner as to develop positive human values.

Is it possible for a leader to direct sports activities and infuse them with values which give a promise of positive life perspectives? We must know and believe that the purposes of a school and the objectives of education are not mere capricious contemplations, but that they are developed, planned and conducted by committed educators and premised upon a response to the traditions, life practices and changing conditions of the society which they serve. Education is a social process of developing individual and group values. So must sports education develop individual and group values and be characterized as a social process.

Intellectuals' Neglect and Mistreatment of Sports

A large portion of us Americans are involved in team and individual sport, in school and out. Although some social scientists, psychologists and educators are concerned about us and our activities, many writers on current sociological problems give us no thought at all. Sports is not listed in the index of the following important titles — titles which, in part, suggest that there should be an indication -and treatment of the topic of sports:

Arendt, Hannah, *The Human Condition*
Childs, John L., *Education and Morals*

Habermas, Jurgen, *Toward A Rational Society*
Levitas, Gloria B., *Culture and Consciousness*
Ligon, Ernest M., *Dimensions of Character*
Montagu, Ashley, *On Being Human*
Otto, Herbert, *Explorations in Human Potentialities*
Wiener, Norbert, *The Human Use of Human Beings*

We really should find the topic of sports developed in these books, for they tell what we are thinking about and doing. But wait, now I have found a reference —

Kaplan, Max, *Technology, Human Values and Leisure*

Kaplan states:

> Nor . . . are the arts the only way in which free time can be converted into leisure. Community service, politics, voluntary associations, education, sports, recreation, hobbies, travel, nature — all these offer ways of using free time to develop and enrich the human personality, yet the arts provide, I think, the highest way to do this, and the arts provide the most enduring and memorable test of the quality of the civilization. Regardless of how much we may like sports, we remember Greece because of Plato, Aeschylus and Phidias, not because of its high jumpers or javelin throwers.

Kaplan may have misjudged, for there are many who know of the Olympic games and of Olympia, the original Greek location of the games, who cannot identify Plato or Aeschylus or Phidias. Besides, didn't Phidias sculpt the figures at Delphi, an area built to promote and honor sport? Didn't he supervise the workshop at Olympia where the monumental figures representing the victor athletes were made? Were not the statues often copied by the Romans? Many of the statues and the Roman copies are the prized possessions of museusm. We remember Greece because of Plato and Aeschylus and Phidias and high jumpers and javelin throwers.

Personal Accounts of the Values of Sports

To identify clearly the development of human values through sports I turned to some mature, respectable, recognized men and women who participated actively in sports in their youth. Some continue to participate in moderate or suitable activities. I asked each to identify one human value recognized by self which can be traced as having been developed through their sports experience.

The captions are discrete and supportive of the value though the explanations are not always completely separable from some supporting statements in other captions.

1. *"I have identified myself as an individual"*

A 75-year-old woman who has been a university professor, mother of five distinguished children, board of education member, state legislator, state political party chairman, book reviewer, public speaker and chairman of state welfare services states that:

> Through sport I have found a way of self-expression. I learned that there were things I could do well. Here was a new medium for me to be accepted as an individual. I was given recognition and elevated to some status when I played on the women's winning basketball team for our college. I developed some expectations for myself in which I considered that I should attempt to do as well in other sports and in other fields of endeavor. I failed to meet my high goals at times, but with some growing confidence and competence I became a functional person in the school and community. I set standards of excellence for myself and I realized some measure of fulfillment. I recognized that there must be a

totality to my interests and my endeavors to realize at least some of my goals.

I was brought up to think for myself, and my experience put a responsibility upon me to think and to plan and to act. I came to know that with my successes and my failures I had only human strengths and human weaknesses. I continued in sports and found that I had the courage when I fell short of a goal or a standard to marshal my resources for another approach. This lesson has prevailed throughout my life.

I have had the opportunity to exercise my full human powers and to make special application of my unique ways which may be mine as a woman.

This woman is loved and respected by all who know her. Her children honor her for her ability and leadership. Her husband cherishes her and accords her credit and honor for her accomplishments. His own position is not diminished but is enhanced by his wife's status and recognition, for he himself is well-accomplished and has experienced the full development of human values through sports.

2. *"I developed the habits, the ideas and the values which have led to happiness."*

A 78-year-old man who has participated in sports in varsity teams, has been a practicing lawyer and district judge and has been active in civic betterment projects, states:

I have felt reasonably secure throughout my life, for our family knew life's joys and beauties. We were given both challenges and opportunities in our years of growing up. We had our work and we had our pleasures. In varsity football I had the affirmation that if I were to know the pleasure of participation on the team, it would take work to stay on it, thus work and pleasure became closely associated in my mind through my experience. I knew later that in taking on the larger responsibilities of a profession and a family I would need to combine work and pleasure. My love for my family would need to call for some order and concentration and some aggressive action on my part to assure the backing and the financial support to develop the pleasures of family life.

Happiness has not been mine to command, but it has been mine to employ in my full identification with life, with family and with the community.

I have walked the mile to my office because I have felt that I was fully alive and therefore happy. I have continued to work and I have continued to walk and to find happiness in that walking, even with my failing eyesight. Now I am glad that I did not drive a car to work, for I have not had to give up that practice, and I continue my normal custom which is one of walking and of sensing the happiness in continuing to be fully alive.

On the football field I attempted to discover the purposes in men's lives for the battering and ramming and running and passing. The action of all the players was much the same, their meanings were different. My thought and study of my teammates directed me to think of other persons in other activities and conditions. My legal contracts and assignments were given some depth and breadth in understanding by my youthful observations.

I hope that my work and pleasures, my meaning and my sense of beauty will help to bring happiness to others. I did gain some values through sports, on the football field. It's true I went there with some feeling of confidence and positive self-appraisal. I came away from football carrying my values, more impressed, more confirmed, and I have continued so. Sometimes I walk over to watch a practice, now, or I go to a game. I live it again and I bring it all back to myself at this present time.

3. *"I developed an understanding and some standards of interrelationships and structures."*

A female university professor in her fifties who has played tennis and has participated in track and field events, swimming, team sports and individual outdoor sports, states:

> I found that there are times when I had an individual autonomy and that I could rely upon myself and perform independently. I practiced that autonomy with my own goal setting and my own standards for a mode of performance. Sometimes in swimming, I would innovate or create; in track practice I might try a leap or a romp. But in individual activity in a group structure my individualization needed to be trimmed down to the standard of style or performance of the group to avoid a deterioration of the mood or morale for good practice. Personal expression or errant behavior in a traditional or formal practice appears to be attention-seeking and may spoil the event for others.
>
> I had to give some thought to attaining personal significance and gaining a functioning role in a team structure. I learned that to be significant in a sport situation one had to measure up in the very qualities which are called for in that sport. If we were playing basketball, I needed to dribble, to pass, to catch, to shoot. It was as simple as that. No other noise or act or excuse would suffice. No ideas I had of self-worth for other situations would completely sustain me in a situation where I was of little worth, even though I did not deteriorate under the situation. I learned that for each situation I must come to terms with my own shortcomings and to strengthen myself where I was weak . . . .
>
> I learned that my own fulfillment can occur when my associates and my society cherishes the individual. What I say of myself must be true for others. I must help others in their fulfillment. I need them to help cherish and protect me. I, too, will give them this protected opportunity. I do not give, just to get. I give because I have something to give. By a reasonable conciliation or act I may sometimes give an advantage to a fellow player, perhaps an advantage he needs, but I will not go contrary to reason or principle. I must care for another in such a manner that I do not demean him nor aggrandize myself . . . .

4. *"I have learned about freedom."*

A woman graduate student states:

> In high school, I played tennis competitively for several years. It was earlier required that I develop basic skills in junior high school. My proficiency grew as these technical skills became more and more part of my automatic or ingrained movement. Thus while playing a match, I was free to be more concerned with my strategy of that game than I was of concentrating on the essentials of the various strokes. The strokes themselves as known movement had become a part of my natural reaction to the situation.
>
> My very feeling during these matches was one of freedom. I had learned the discipline, and through the discipline I had gained the freedom — freedom to move at my optimum speed, to let knowledge be the base for quick decision-making. I was able to concentrate on game strategy and to move by choice and will and to enjoy the freedom of play and the sheer movement based upon fundamental skills.
>
> This sense of a background for freedom and freedom itself has been a strong influence in my life. I have liked to learn things for myself, but I have felt that I was exploring from a known base to which I could safely and reasonably return. I have enjoyed some independence and experience which has proved valuable to me. I have had experiences in both thought and action which have been joyfully rewarding. I enjoy enquiry, trying out new ideas by expressing them, or planning and carrying out some action.

I have been able to understand the advance thinking and planning of others and I have profited by my own attempts at primary discovery.

I have learned about creativity and I have enjoyed both the process and the product of responsible creativity which is based upon some fundamental knowledge and purpose.

I see freedom as an individual's choice, in a social response, or in a societal structure, as growing out of a background of experience which must be built upon some knowledge and some related skills.

I see freedom in tennis play itself and in other of life's activities. I live with a sense of freedom in my feeling and with my interpretation, and in the uses of my endeavors and the products of my labors. I am not always bound to satisfactions that are completely represented by scores. I am not disturbed by some of the unnecessary trivia that clutter the lives of some others. I have gained a responsible, productive, gratifying freedom.

5. *"I have learned the value of competence."*

I know that knowledge and precision and timing and judgment are important. You want me to mention that I am now a physician and surgeon and that in school I was a letterman and a student body officer. Into sport and elected office I took my whole nature and all of my experience. I was a fortunate country boy who had a good home background. In addition, I was given good leadership and opportunity in high school and later in the university.

Through sport, I gained a conviction that to make a successful assistive play or a score, I had to be competent. I had to have power and vigor in my body, the skill knowledge and the learned pattern in my whole action and response system, and the attention and the mind to put everything together in suitable and competent action. I worked hard on football for the sake of the game, the team, the school and myself. I could analyze the qualities in my teammates and I respected each for what he was worth as a football player while I admired him and liked him for what he was as a human being. I learned the basis for respect for myself as a football player and as a human being. I needed to use the same process for judging myself as I used for my fellow man.

I knew that I could have a self-esteem in the football group and that I could stay in that group quite exclusively and be admired, but I had been pushed into some other responsibilities — I had been elected as a student body officer. I don't know if I had been elected because I was a good player on the field or if it was because I was competent as a leader. I needed to try to measure up and I did succeed. My general ability, my analysis of the needs of the office, my attention to the demands of the position and my work for the cause made me competent for the situation. I could believe in myself in that position and I had enough knowledge to respect my fellow student officers as they did me.

In my student body position I had reason to feel gratified, though I believe, humbly enough, for my sports eminence. And with my football associates, I felt at ease and modestly comfortable about my student body leadership.

Most important, however, was the fact that I knew myself as competent in two areas. I made no big thing of that in my own mind because I knew how much I had put into the two accomplishments, but I knew that I had even more to do.

My competence was not for the admiration or the acclaim of others. I evaluated myself reasonably, but spent more time on my work than I did on self-evaluation or self-contemplation — only enough of introspection while I was getting on to my work, to be sure that I was taking off in the right direction and staying on the track.

My work as a medical doctor is such that I am given respect and gratitude from many individuals, singly, sometimes expressed in their eyes, sometimes shown in their facial expressions, sometimes told in their words. My action is never judged by a coach, a referee, an umpire or the bleacher crowd. I never get the noisy acclaim from the west bleachers on a Saturday afternoon. I go on with my work on the basis of my own standard for competence and service and without the plaudits of a crowd.

I have learned the meaning and the value of competence in life. My competence must mean life and the value of life to others.

6. *"I have gained the value of objectivity."*

An environmental planner reflects upon his experience in sport, analyzing its lessons and values for the applications to his life.

I was good in track. I had the body and some natural ability to show up well in several events. I was often a winner in little meets in junior high school and in area, state and district meets in high school. I just fell into the track team or got drafted when I was in college. I did not have a scholarship. I wanted to do well; I guess everybody does who is on the track team, but I wasn't always doing well enough. I discovered that I could not be a distance man unless I worked for and on the qualities that go into distance running. I learned that I must be committed to the objective, I must pursue the process of preparation by practice, I must enter the event and produce, and I must finish. I learned the real meaning of relevance. I must be relevant to the situation, I must have some "bearing upon or (be) connected with the matter in hand." I must direct my efforts to "the purpose." ("Relevance," *Random House Dictionary of the English Language*). It was not up to someone else to make things entertainingly and shallowly interesting to me. I was obliged to put the facts and the action to the objective. I learned the price of single objectivity. I learned to make the choices. Some of them were short-term and consistent with my age. I sometimes chose track as a priority. Sometimes track suffered because other priorities were mine, either by my choice or by the pressures of some professor.

As I gained in experience and matured toward my profession, I set my objectives toward that profession and placed my priorities there.

From track I learned that only I can do what I am supposed to do. I must be objective. I must put my knowledge, my planning, my productivity toward the objective. As an environmental planner, I cannot be drawn off by the side issues, but I can include all of the essentials of design, use, beauty, economy and environmental naturalness or plan.

7. *"The value I gained from my sports experience was the very worth of human values themselves and this I learned from the life and the exemplary action of the leader."*

I took numerous courses in social recreation and outdoor activities in which I progressed by the instruction, the influence and the association of one teacher. Perhaps I describe the situation best if I explain that I do not attempt to live just as that teacher does or to be as she is. I have come to gain insights for myself and I put them into my own words and into my work. I trace the genesis of many of my values to that teacher who gave us her own sense of life and of living and brought us to our own human values through the activities in which we engaged. The values I came to develop have improved my life for myself. They have enriched me for instruction in my chosen professional field in the humanities. They have given me capabilities for association with many people in many areas of endeavor. They have enabled me in my present services in educational

administration where my work is with young people both in and out of trouble, with their parents, with teachers, and with other education administrators.

When competent, recognized, reasonable people reflect on their experiences they identify the influence of sport on their values and the resultant influences for good in their lives. These people do count, and they can be counted. They become the statistical support which can be figured into the equation for sports education directed toward human values and social ends.

If we can identify the sources and causes of the development of human values through sports we should be able to develop a course of action to structure the use of sports in a plan for the development of human values.

Will those of you who have participated in sports review your own developmental experience, identify the contributive elements and interpret the outcomes? Will you consider what you can gather from such statements as have been narrated? Will you determine how your students and colleagues have gained human values through your shared endeavor?

There is a relevance of ideas and action to the outcome of an endeavor. There is a significance in our assessing the type of outcome we want and the type of life for which we educate. There is a necessity for us to focus upon the nature and quality of the sport we put into a life to develop ways of living and ways of expressing life itself.

Special Presentations

Mimi C. Murray
Professor of Physical Education
Springfield College

World University Games in Moscow

Have you wondered if Olga Korbut, the popular Russian gymnast who stole everyone's heart at the 1972 Olympic Games, was supposed to miss a basic mount in Munich? Were her tears the tears of disappointment in herself or in the Russian system? Dehumanizing? Humanizing? To provide better living conditions for herself and her family? Did she intentionally miss? This thought passed through my mind briefly while originally watching her performance. It continues to do so each time I view her Olympic uneven bar routine on film. Why?

Girls in our physical education classes at Springfield College continually and consistently perform that mount without error. Certainly, our television announcers who stated that she missed her mount because of the pressure of the Olympics, inexperience, etc., were either not knowledgeable or not quite honest with us, the viewers. For Olga has been brought up in the most sophisticated system designed for the preparation of the elite gymnast. Her competitive experiences in the USSR prior to the Olympics were vast. In Russia the gymnastic audiences are as large and certainly as knowledgeable about gymnastics, if not more so, than those in Munich. This was not Olga's first big competition by any means. She was not as pressured perhaps as her great teammate Turischeva. Olga was the alternate, performing only in place of an injured teammate.

These thoughts continued to pass through my mind only briefly, until again I was reminded of them by the performances of the Russian gymnasts in the summer of 1973 at the World University Games in Moscow. Lubov Borda stopped her bar routine just before dismounting after performing a near flawless routine. Yet, she stopped unnecessarily. I have it on film. Had she dismounted she would have scored higher than Olga. Was it her turn to miss? Olga's turn to win? Lubov Bodgonova injured her foot quite seriously in the warmup before the finals. She was compelled to vault. She was able to perform an excellent half on, back somersault off to a perfectly opened landing. Thus, she won a gold medal in vaulting. After this one event she was permitted to leave the remainder of the competition. Of the four women's Olympic events, vaulting is one of the most demanding in terms of the use of legs and feet; regardless, was Bogdonova expected to win vaulting in this meet? Therefore, she had to? Values? Are our sport values different from the Russians'?

To evaluate our experiences in Moscow, one must appraise it according to a set of values. One should then determine how effective the experience was to the lives of our athletes.

Values Gained Through International Sports Competition

Most of us are here because we believe values are learned and can be reinforced or changed negatively or positively through sport. I think the values we gained or emphasized through our Moscow experience were many.

We realized while we were diligently training and conditioning, that the ultimate goal (competition in Moscow), and not any immediate gains or concerns, was essential.

One of our young women, Terry Spencer, certainly effected a change in her self-image by accomplishing what only two other Americans have previously achieved. She placed fourth in floor exercise, equaling Linda Metheny and Cathy Rigby's achievements in previous international gymnastics competition.

Another value may be exemplified in that our team as a whole gained greatly in humility after preparing and competing with the fantastic Russian women's gymnastic team. In terms of fellowship and friendship, it was amazing to see the mutual respect and admiration grow between members of our own delegation representing many different sports as well as the warmth of our relationships with athletes and officials from other countries. Moreover, the feeling of shared achievements was felt by all of us — even to the sharing of some of the discomforts experienced in Moscow (detention for 22 days, food, minor hassels such as workouts, transportation, results and scores reported in Russian).

Against Olympians of other countries, our women gymnasts performed quite well. Each of them earned placement in the final competitions, an accomplishment never before achieved by our women's gymnastic team in international competition. As a result, our self-confidence and self-esteem grew to the point of better performances in the finals.

Sport reflects and helps reinforce dominant values, and we couldn't help but observe this in our team members and their coach.

Ogilvie and Tutko believe there are few areas of human endeavor that match events such as the Olympic trials or professional training camps for intensity of human stress.[1] I should like to add that human stress is most evident in international competition, as experienced by our athletes. As each athlete had to face his (or her) moment of truth, his personality became quite exposed.

Some of the participants at the World University Games were influenced by the actions of the outstanding sports figures whom they admire and respect. Our women gymnasts were greatly influenced by the Russian team, who exhibited emotional control and self-discipline to the ultimate, helping to reinforce these values in our athletes.

For the sake of our team's score, two of our girls changed their mounts and vaults to lesser ones so as not to be penalized according to international rules for the performance of similar mounts, dismounts and vaults by one team. Thus, they were willing to subjugate themselves for the success of the team.

Dr. Frost has stated that the length of time a coach spends with the athletes enhances the chances for influencing them and their values. I should like to add that the intensity of the experience is equally important. Certainly the intensity of international competition is great; thus, the opportunity to effect values in this situation is also great.

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[1] Bruce Ogilvie and Thomas Tutko, *Problem Athletes and How to Handle Them* (Los Altos, CA: Tafnews Press, 1966).

Nationalistic Usefulness of Sports

A country's performance in sport, whether good or bad, affects the national image. Because countries wish to show their superiority, many actively encourage excellence in sport. Both Russians and Americans have been known to use athletics as an instrument of foreign policy which, in turn, affects policy at home.

The political structure of a country is often reflected in the preparation, concern and intensity with which the athlete prepares for competition. Having observed the system and visited the Physical Culture Institute in Moscow, members of the American delegation felt that the Russians are achieving much of their success in athletics because of an intense somatotyping and muscle testing of their youth. We believe they are programming them into sports for which they are best suited according to the Russian physical educators' notions of the ideal body shape, muscle strength and other physical characteristics for each sport. It appeared that little choice is allowed the athletes.

Their athletic achievements are heralded as man's finest accomplishments and are given recognition in accord with this ideal. For a superior athlete in Russia to be for the state and for the self is the ultimate. The Russian press releases during the Games emphasized the dominance of their athletes due to their superior political system.

It has often been wisely said that sport is the great leveler. Even though the political and religious system in the USSR is the antithesis of ours, we quickly came to admire the excellence of the Russian athletes. Politics, religion, color — differences for all countries — disappeared in the beauty of sport perfection.

It was interesting to note the pride and intensity with which the Cubans performed in all sports. They were obviously attempting, despite their country's size, to justify to the rest of the world the success of their politics as well as to build self-confidence for their young country. This is the image Cuba wished to exude through its athletes' strength and success.

If a country emphasizes winning and athletic achievement, one may wonder about the validity of the cliché, "The battles of England were won on the playing fields of Eton." Maybe this should be changed to "The playing fields of Eton fostered the battles of England."

In America today, some of us tend to place human values above material values. We want something satisfying, something to boast about and be proud of, a challenge to meet. You can take pride in the athletes who represented you in Russia. Except for our track and field team, the United States teams performed better than at earlier World University Games.

The worth of the individual is of prime importance in a democracy. We prize our freedoms: freedom of choice, self-direction, self-discipline and self-realization. I don't think Russian athletes have freedom of choice.

"A commitment to excellence along with a desire to achieve that excellence by a process that will humanize rather than dehumanize," according to Scott, is what we should aspire to in sport. Are the Russians permitted this? Did Olga have a choice in Munich, Borda and Bogdonova in Moscow?

Although many values were derived and reinforced by our trip and competition in Moscow, to me the greatest of all was the appreciation and realization of the freedoms we blithely take for granted. For, to do your own thing, to be an American, despite our political, economic and social problems, is still the greatest of all.

James E. Genasci
Professor of Physical Education
Springfield College

Outward Bound Programs

It is quite difficult to exchange information about outdoor wilderness sports unless the persons involved in the exchange have had like experiences. It's related to the old cliché that a picture is worth a thousand words. If this is true, then an experience must be worth a thousand pictures. Even though words are deficient, I will try to relate three experiences about which you might develop some feeling. My stories deal with conflicting values, trust and faith, and the nature of reality.

Conflicting Values

Several students in my backpacking class and I were sitting near Vermont's Stratton Pond enjoying the sun. It was a crystal clear day and the foliage was at its height. Our trial lunch consisted of birdseed, peanuts, raisins, chocolate bits and kaboom. Then, "Honk, Honk, Honk" was the sound we heard. We were puzzled. It wasn't the familiar honk of a car. It was some animal. The sound was more of a squawk and was coming over our heads from behind. Someone said, "Look, it's a bird." Another said, "No, it's a duck." Well, by this time there was an orchestration of (honks) and we could see several formations. "It's a flight of Canadian Geese." We thoroughly enjoyed the formation flying and the honking. We felt happy and relaxed and were pleased to be in touch with and a part of this natural phenomenon.

The next morning after breakfast we were on our way to hike the summit of Stratton Mountain. Part way down the trail we came across three hunters. Their shotguns looked magnificent. The wooden stocks had obviously been well-cared for and the blue tint of the barrels caught and reflected the sunlight. We exchanged a few words of greeting and some idle chit-chat. Then Gail asked, "What are you hunting?" The reply was "Geese." We felt badly but didn't say any more and hiked on. A short time later, the silence of the trail was shattered by a shotgun blast. We had a sinking feeling deep down in our stomachs. That which was beautiful to us the day before was being destroyed.

As we hiked on, we talked quite a bit about how people can live together amicably with conflicting values, the meaning of death, the role of man in the natural environment, and man's creative and destructive tendencies. We had many unresolved questions.

Trust and Faith

One day my instructor said, "Jim, why don't you try the friction climb?" I could think of many reasons why not, but there was one major one — I was scared stiff. I regarded friction climbing as a high risk activity. (My real view was "total" risk!) It involves climbing a rock ledge where there are few or no finger or toe holds, but just enough slope so that if the climber is skillful and employs proper technique he can climb the near vertical rock ledge.

All sensibility must have escaped me, for I soon found myself part way up the friction climb, perhaps 40 feet up, or should I say, a fall would be forty feet down! Anyway, I was trembling, groping, praying and I don't recall if I was crying or not, but should have been for getting myself in that mess. There was no way to climb down and going up seemed impossible. I looked at the belay rope tied around me and remembered the instruction to call out to the belayer loudly and clearly "falling" when one is going to fall. As my strength was completely absorbed by the rock, my friction disappeared and I shouted (oh, how I shouted), "Falling! falling!"

The rope felt as though it were going to tear me apart. It grabbed me and tore at me violently. I heard a voice calling to me from on top of the ledge. "I've got you, Dad." You know, that must be the most beautiful expression I've ever heard. "I've got you, Dad."

It's a story of trust and faith, values that sometimes escape us.

Nature of Reality

For this last experience I'm going to quote completely from Colin Fletcher's book *The Complete Walker*, not because many of us have not had the same experience, we have. However, he has expressed my feelings succinctly and with great clarity. The story is based on the notion that not everyone understands why we hike and participate in outdoor wilderness sports. I maintain that it is not an escape from reality, but a return to reality.

> At a cocktail party some time ago, a smooth and hypersatisfied young man boasted to me that he had completed a round-the-world sightseeing tour in 79 days. In one jetstreamed breath he had scuttled from St. Peters, Rome, via the pyramids, to a Cambodian jungle temple. "That's the way to travel," he said. "You see everything important."
>
> When I suggested that the way to see important things was to walk, he almost dropped his martini.

Walking can even provoke an active opposition lobby. For many years now I have been told with some regularity that by walking out and away I am "escaping from reality." I admit that the question puts me on the defensive. Why, I ask myself (and sometimes my accusers as well) are people so ready to assume that chilled champagne is more "real" than water drawn from an ice-cold mountain creek? Or a dusty sidewalk than a carpet of desert dandelions? Or a Boeing 707 than a flight of graceful white pelicans soaring in unison against the sunrise? Why, in other words, do people assume that the acts and emotions and values which stem from city life are more real than those that arise from the beauty and the silence and the solitude of the wilderness?

A couple of years ago the thing touched bottom. I was gently accused of escapism during a TV interview about a book I had written on a length-of-California walk. Frankly, I fail to see how going for a six-month, thousand mile walk through deserts and mountains can be judged less real than spending six months working eight hours a day, five days a week, in order to earn enough money to be able to come back to the comfortable home in the evening and sit in front of a TV screen and watch a two-dimensional image of some guy talking about a book he has written on a six-month, thousand-mile walk through deserts and mountains.

As I said, I get put on the defensive. The last thing I want to do is to knock champagne and sidewalks and Boeing 707's. Especially, champagne. These things distinguish us from other animals. But they can also limit our perspectives.

And I suggest that they — and all the stimulating complexities of modern life — begin to make more sense, to take on surer meaning, when they are viewed in perspective against the more certain and more lasting reality from which they have evolved — from the underpinning of reality, that is, of mountain water, desert flowers, and soaring white birds at sunrise.[1]

Outward Bound

Outward bound is an outgrowth of a survival program initiated during World War II by the British Navy because of the loss of life of young British sailors. The program had three basic foundations, namely, that the young sailors did not have (1) the stamina to survive, (2) the skills to survive and most importantly, (3) the spirit to face adversity and conquer it.

The third component had two essential ingredients. First, it was believed that the young sailors did not have the willingness to rely completely on their own resources (skills, stamina and spirit) when facing adversity all alone, devoid of any outside aid, and second, it was believed that they were unable to surrender themselves completely to the hands of others for survival. These components test the very core of the ability, capacity and willingness to survive. A program was developed to increase trust and faith in one's self and in others, and to develop skill and stamina.

[*Editor's Note: The author concluded his presentation with a showing of the film* Outward Bound].

[1] Colin Fletcher, *The Complete Walker* (New York: Alfred A. Knopf, 1968), pp. 8-9.

Kenneth A. Childs
Chaplain
Springfield College

A Question of Priorities

"The kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it."
Matthew 13:45-46

I see two very different ways of interpreting this parable.

A Common Sense View of Life

The first is to see it as a statement of what might be called the basic *common sense* involved in seeking the kingdom of heaven. That is, we can see the pearl merchant (representing us) looking at the pearl (the kingdom of heaven) as a kind of business venture. The merchant, being a shrewd businessman, may have seen that one magnificent pearl as a way of consolidating his investments. He may have judged on the basis of current trends and long-term projections that greater dividends would accrue from this one central investment than from a myriad of smaller investments. He may have decided that the way to avoid losing one's shirt in currency devaluations and inflationary spirals was to invest in art pieces and precious jewels. Whatever the case, we can see the pearl merchant as a man who decided to buy that one great pearl because he deemed it the best investment for realizing the greatest future profit.

If this is an accurate image of the pearl merchant, then the interpretation of the parable is quite straightforward: "Invest in the kingdom of heaven because that's where you'll realize your greatest profit." Discipleship, then, becomes a kind of calculated risk. One decides whether he is willing to make certain sacrifices now on the basis of expecting greater returns at some later date.

Or, using another analogy, religion becomes a kind of celestial fire insurance policy — pay the premiums of sacrificial discipleship now and be protected in the event of hell-fire, brimstone and other acts of God (and/or the Devil) at some later date. And since most of us already carry insurance on our homes, our automobiles, our health, our lives, it seems quite reasonable to pay the premium of discipleship to obtain this extended coverage for our souls. There is, after all, the possibility that God may really exist and that we might really undergo some kind of judgment, so it seems only common sense to have at least minimal coverage. And if God doesn't exist, well, so what? Our house may never burn down either, but there's a certain sense of security, a peace of mind, that comes to those who are covered for any contingency — even the existence of God.

So one way of interpreting the parable of the pearl is to see the merchant as one who is making a very calculated decision about where he is going to invest his resources to receive the highest dividends. And I don't think I have caricatured where that interpretation leads us. Many churchmen do seem to be operating on an understanding of religion that is very similar to this idea of celestial fire insurance. To do so, of course, is to see the whole value of religion as very

tentative and very future. All that we do now is seen as rather unpleasant sacrifice to insure that future return. It is no wonder, therefore, that we resent these premiums and are constantly trying to lower them.

The basic problem with interpreting the parable in this way is that it leaves us with a kingdom of heaven that is very remote and tentative. Just as the pearl merchant had no way of guaranteeing the resale value of the pearl, we have no guarantee that the kingdom of heaven is going to greet us beyond death. The bottom may drop out of the pearl market tomorrow; the kingdom of heaven may prove to be either nonexistent or a disappointment. These are the risks which one must weight if he's considering celestial fire insurance.

A Child-Like View of Life

There is, however, another way of interpreting this parable. We might understand the parable not as a statement of the common sense of seeking the kingdom of heaven but rather the *childishness* of seeking the kingdom.

For rather than seeing the purchase of that one magnificent pearl as an astute business deal, we might see it as a very irrational, foolish, childish act. Suppose the pearl merchant bought that pearl not because he wanted to resell it at a profit, but simply because he was infatuated with its beauty and desired it so much that he was willing to sell all he had to obtain it. Most of us would argue that that is very foolish thing to do.

Suppose the breadwinner in your family came home and announced that he had sold his business, sold his house, sold virtually everything he had to purchase a pearl. Most of us, I think, would agree that doing something like that shows a very distorted sense of value. It simply isn't rational, it isn't adult.

If it is anything, it is a good example of a childish sense of values. For children are constantly doing irrational and foolish things that show they really haven't acquired a sense of value. You buy a child an expensive toy, and he trades it to a neighbor's youngster for a caterpillar in an old mayonnaise jar. He finds an old quarter and trades it to some other kid for three shiny pennies. You get her a new doll because her old one is in shreds, and she insists on dragging around and taking to bed the same old very raggedy Ann.

I remember doing the same kind of things when I was a child. When I was about eight years old, a bubble gum manufacturer got the idea of putting cardboard pictures of baseball players in with the bubble gum. I remember saving pennies to buy bubble gum just for those pictures. I didn't like the gum so I always gave that away. And just when I'd built up a fairly sizable collection, I ran into a friend who had a picture of George Kell, the third baseman of the Detroit Tigers, who was my hero. I ended up trading practically my whole collection for that one picture of George Kell, including virtually the whole New York Yankee team.

Now it's fairly obvious that George Kell just wasn't worth the whole Yankee team (at least, the Yankee team as it was then!). What I did showed a very childish sense of values. Any mature adult would have recognized the relative values of the players based on the opinion of the baseball experts and would have been content to wait until another George Kell card came along and a more profitable deal could be worked out. There was, of course, the risk that another George Kell card might not ever appear, but that was a reasonable risk to take, as reasonable, we might say, as risking that there is a kingdom of heaven beyond this life.

But I chose to trade everything for that George Kell card and have it then, not wait for it at some future time. And the interesting thing is that I never for a moment regretted that decision. I treasured that baseball card in a way that I had

never treasured my whole collection. Where I went, my George Kell card went. It really was priceless to me. It had a value which I alone gave to it; not an adult value, not a value given to it by baseball experts, but a value no less real. For what was really quite a long time, that one little hunk of cardboard was a priceless joy to me. And strangely enough, it was a joy I probably never would have had if I hadn't had such a childish sense of values.

Perhaps the pearl merchant was not so very different. It may be that the pearl he sacrificed so much for became for him a source of joy that lightened his whole life. Perhaps the other pearl merchants, and all of his friends, and maybe even his family — everyone who recognized what a childish thing he had done — perhaps these people always wondered how a man who had made such a foolish deal could be so consistently pleased with life.

If we interpret the parable in this second way, what does it say to us?

It suggests, first of all, that our whole adult system of values may not be so valid after all. Perhaps children are somehow freer than we are — freer to assign their own values to the things around them not dependent on what somebody else tells them or how much it cost. Somehow, the more sophisticated we get, the more we are afraid to make our own value judgments. We need to hear what the art experts say before we decide whether or not we like a painting. We need to read the critical reviews before we decide whether the play or movie was really good. Part of what this parable suggests is that none of us can really determine whether the merchant made a good deal when he bought his pearl. It all depends on how valuable that pearl was *to him,* not what price the pearl would bring on the open market.

Second, the parable says something about the kingdom of heaven. It says, in short, that the kingdom of heaven is — like the pearl — something attainable now, not something tentative and future. Living in vital relationship to God, which is really what the kingdom of heaven means, is available to us whenever we decide we want it. And for those who have found it, it is the treasured pearl that is the center of life and fills it with joy, it is the George Kell baseball card that we never outgrow. The kingdom of heaven is not a pie in the sky by-and-by possibility — it's a concrete reality available now to those who choose to enter it.

And third, the parable suggests that life consists in choosing between things. The pearl merchant had to choose between his wealth and that one pearl. I had to choose between the Yankees and George Kell. We all have to choose between a worldly way of life and the life of discipleship which is part of the kingdom of heaven. We cannot do all things or be all things, and so we must choose which is of greatest value to us, which has the highest priority.

While this whole question of value priorities has reference to life in general, it may also have particular application to sport. For if we are to wrestle seriously with the question of developing human values through sports, do we not have to come to grips with the prior question: "Which values do we want to develop — the values of the 'adult' world or the values of the child?"

My own preference is for childish values. And it may well be that only through sports do we have the opportunity to develop those intuitive, childish values that our educational, social, economic, political and religious institutions seem to destroy. My hope for sports, above all else, is that instead of being used as a vehicle for developing competitive drive for business, or aggressive will for politics, or poise and self-confidence for the social world, they may above all be a refuge where people of all ages can *play*. Spontaneous, open, healthy, fun — play for its own sake, not as a means to something else — that is the cardinal childist

value. I leave it to you whether it is or ought to be the cardinal value to be developed through sport.

Let me close by sharing with you an illustration from a children's story which speaks simply yet eloquently to this issue of value priorities.

Charles Tazewell tells the story of *The Littlest Angel,* the youngest member of the heavenly host on that first Christmas eve. When the word of the Christ child's birth came, all of the angels in heaven brought forward magnificent gifts for the babe. But the littlest angel had no gift to give — no gold, frankincense or myrrh. Heartbroken and embarrassed, the little fellow, tears streaming down his hot, chubby cheeks, went to hide where no one would see him. Then, suddenly, he had an idea. Later, at the Bethlehem stable, as the angels were presenting their magnificent gifts, the littlest angel shyly brought forward his humble offering: "He gave to him an old wooden box. In it was a butterfly with golden wings, captured one bright summer day, a sky blue egg from a bird's nest, two white stones from a muddy river bank, and a limp, tooth-marked leather strap once worn as a collar by his mongrel dog, who had died as he had lived, in absolute love and infinite devotion."

Pieces of junk with no value? Or were those treasures more precious than all the gold in the world?

Ask your child or grandchild, spouse or friend what his most precious possession is. Then ask yourself what yours is.

Perhaps then we can see whether we have really understood the value of the things around us, whether we do have a proper sense of priorities, whether there are values that sports are particularly suited to develop.

Perhaps then we will begin to understand more fully the marvelous admonition that unless we become like little children, we shall never enter the kingdom of heaven.

From the Disciplines

Any serious examination of values requires a theoretical base. The following panel presentations are drawn from the disciplines of philosophy-theology, sociology, and physical education. These presentations are intended to be theoretical in nature.

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No Respect

Rodney Dangerfield is a popular nightclub and television comedian whose routines are worked around an oft-reiterated complaint, "I get no respect." Consciously or unconsciously, he seems to have hit upon a phrase which expresses the deep and underlying feeling of many people in our society about themselves and a recognition of the lack of a fundamental relationship which used to be a basic value in our civilization.

"No respect." What may this mean? For roughly two thousand years one of the goals or values in the western world was expressed in a simple phrase uttered by Jesus as part of his answer to a questioner who wanted to know what was the chief commandment. After indicating that it was "to love God," he quickly added that it was also necessary "to love your neighbor as yourself." One of the definitions of love is "complete outgoing concern." This means at the very least that one is to deal with another human being as a person like oneself, to respect him as an individual. Each individual is worthy of attention and respect just because he is a human being.

Impersonality of Contemporary Society

There have been many efforts to achieve this value. Unfortunately, some of these measures have been organized and institutionalized so that the individual is no longer important as an individual and the maintenance of the institution has become the primary value. As an illustration from my own area, it is possible that the declining interest in organized religion and consequent lack of church attendance is because that the professionals have become more interested in the value of maintaining the church as an organization than as an instrument for relating the individual to God. Consequently, the individual is seen as a means of maintaining the organization rather than the organization as a means of serving the individual.

Dangerfield's comedy, the student revolts of the sixties, and the disregard of certain canons by present-day students have a common source: No respect. Their perceptions are that they are not treated like human beings. Rather, they think, it is more important that they remember certain numbers than their names so they can be computerized and become part of statistical tables expressed on a graph. It has almost come to the point that when asked, "Who are you?" they answer with a number or percentage figure. The multiplicity of polls and their apparent omniscience seem to make it almost unimportant for a human being to be an individual.

The student sees himself as a victim of institutions which aim to cast him in a certain mould in order to fit into a prescribed pattern. If he resists, he is considered a troublemaker. For example, his educational experience is chartered for him without too much consideration of alternative programs in which the same goal might be achieved in ways more suited to his interests and desires. When he applies for a job in many businesses, he must enter a training program to determine where he fits in terms of the needs of the enterprise, not to find out how he feels he could best contribute in that situation. And in his social life unless he conforms to conventional behavior (sometimes quite dreary and repetitive), he is labeled a social misfit and undesirable.

As a consequence, the student begins to distrust all institutions and authorities and to ask questions. According to Yankelovich in a survey he did for the JDR 3rd Fund, 2 of the 18 aspects of the philosophy embraced by the student movement of the sixties are:

1. Rejecting "official" and hence artificial forms of authority; authority is to be gained by winning respect and is not a matter of automatic entitlement by virtue of position or official title and
2. Deemphasizing organization, rationalization, cost-effectiveness.[1]

He goes on to present a random concatenation of words and phrases that capture as well as any formal definition the sensibility which the students' cultural revolution rejects:

> Professional . . . system . . . planning for the future . . . conceptual framework . . . experiment . . . organization . . . detachment . . . management . . . verification . . . facts . . . technology . . . cost-effectiveness . . . theory . . . rationalization . . . efficiency . . . measurement . . . statistical controls . . . manipulate . . . mechanization . . . institutions . . . power . . . determinism . . . intelligence testing . . . abstract thought . . . programming . . . calculate . . . objectify . . . behaviorism . . . modification of the human environment . . . liberal . . . molded to specification . . . genetic planning . . . achievement . . .[2]

Whether or not we agree with all of these rejections, it tells us that many traditional aspects of our culture are being questioned by the present generation of students. And at a conference in which we are trying to determine the human values that may be developed through sports, some attention ought to be paid to their views.

Recent Abuse of Sport Values

Having been a sports participant most of my life, I have experienced many of the values that may be derived from such activities, especially respect in my relationship with others. However, in recent years in certain areas of sports there seems to be developing certain practices which tend to disregard human values, especially in terms of Dangerfield's complaint: "No respect." This concern can be illustrated by three examples which admittedly are not applicable universally, but which through widespread dissemination by our highly efficient communications media may be able to determine or distort some of the values we are considering.

The first example is the disastrous emphasis on being number one. This value, which only a few can achieve, tends to discount the very real values derived from losing and it encourages some very questionable practices to reach the goal. A

[1] Daniel Yankelovich, *Changing Values on Campus: Political and Personal Attitudes of Today's College Students* (New York: Washington Square Press, 1972), p. 170.
[2] *Ibid.*, p. 171.

recent article in *The New York Times Magazine* comparing the philosophies of President Nixon and George Allen about being number one and the methods used to achieve it was very disturbing.

Another example is the way athletes seem to be exploited for nationalistic purposes in Olympic Games and World University Games where the total medals won by a country seem to be more important to those who report the games than the individuals who won the contests. Should political interests be allowed to intrude this way?

A final example is the way authority is used in some areas of sport. The following excerpt from a paper by George H. Sage contains enough truth to be disturbing:

> It is clear that the dominant approach in current institutionalized sport is an authoritarian, product oriented enterprise. The basic concern is with athletes subjecting themselves to the will of the coach whose primary concern is with winning athletic contests. The rise of increasingly institutionalized and codified sports teams has caused many coaches to view team members as objects in a machine-like environment who need to be conditioned to perform prescribed, fragmented tasks as instrumental to team performance. Thus, the players become another man's objectives and goals of the organizational collectivity; they are reduced to cogs in the organization's machinery. The individual player is expected to do his best to fit himself into functions which are needed by the organization. This is vividly exemplified in the popular locker room slogan: "There is no I in team." A system of incentives and rewards, i.e. letter awards, helmet decals, etc. are instituted to "motivate" athletes to perform. It may be seen that in this approach decisions are made by management (the coach), after a thorough cost efficiency analysis, and the players are expected to carry out the will of the coach for the accomplishment of organizational goals.[3]

Now, there is no intention in these brief remarks to derogate sports, its practices and its values. But there is every intention to call attention to the fact that sports are not exempt from the criticism arising from the student revolution. My plea is that as you consider the human values that are developed through sports, you do not neglect to consider the traditional value of "love your neighbor" so that at least Dangerfield's complaint, "I get no respect," will have no relevance in sports.

[3] Presented at the annual conference of the North American Society for Psychology of Sport and Physical Activity, Illinois, May 1973.

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Human Values Through Sports, A Sociological Perspective

When I first received the invitation to participate in this conference, I was at a loss for something I thought I could contribute since I knew little about sports and even less about what values they tend to develop. I was aware, however, of the values being expressed by my young son who was a new member of his high school football team.

He told how he was learning to get his fingers through the face mask of another player with his arm in a way that the referee wouldn't see him. He was learning where and how to hit so hard that it would hurt the other player. When I asked if this was really in the spirit of the game, he said: "Sure, our coach says hit them as hard as you can so you scare them so bad they'll stay out of your way. Do anything you can — just so the ref doesn't see you do it."

I was becoming aware, however, of other developments — his growing appreciation of the contributions of some teammates even though their plays were not noticed by the crowd, his growing pleasure in participation, and his lessened need to make the star play. I also noted an occasional complimentary remark about an opposing player or team when there had been a particularly good play. After a loss, the comment "They really outclassed us" might be followed by, "Of course, they have a bigger school," but the appreciation of their competence was still evident.

He seemed to be developing an intrinsic motivation toward competence which was overriding the extrinsic motivation of crowd or social approval. There was also an ability to appreciate competence in others regardless of whether they were teammates or opponents. I began to be impressed by the development of these values through his participation in sports.

But then, I heard something else, which gave me my theme for this conference. After a big win one night, we were congratulating our son on the game, and his response was, "Oh, that was nothing. The other team was a bunch of women." More and more I heard comments such as, "Did you see him mess up tonight? What a woman." "We'd have a better team if we didn't have so many women in our school," — meaning not females, but males who failed to measure up to the expectations for masculine behavior.

As I became aware of his growing appreciation of the masculine characteristics of competence, aggressiveness, toughness, independence and objectiveness, as well as his tendency to relegate those males who did not show these traits to membership in the opposite sex, I was reminded of other sociological phenomena analyzed in terms of in-group, out-group behavior. His behavior seemed a classic

example in the assignment of positive traits to his own group — males, and the assignment of the opposite of these to the out-group — females. The pressure on other in-group members to measure up was made plain by labeling them out-group members when they fell short of expectations.

It occurred to me that perhaps some of our strongest values — those concerning masculinity and femininity — are accentuated and transmitted through the timing and methods of beginning team sports. We begin training for masculine — feminine behavior well before children are old enough for team sports. We treat infants differently depending upon whether they are boys or girls, give them different toys and so on. But they play together and don't seem to develop much antagonism toward each other just because they are different sexes until they reach the age of seven or eight years.

Gender Identification Among Children

Several things come together about this time. First, by this time, if not before, they know that they will remain male or female the rest of their lives. All the categories by which they are labeled, with the exception of race and ethnic origin, will change or can be changed, but not their sex.

Second, boys especially have become aware of some of the demands of developing masculinity. They have very likely developed some anxieties about how to be "good" children and "real" boys at the same time. Much of the training for boy behavior involves negative appraisal of the same behavior which is either accepted or rewarded for girls. Boys' training for masculinity is much more restrictive in these early years than is girls' training for femininity and much of it is in terms of not being like girls. The label sissy carries a much more negative connotation for boys than tomboy does for girls.

Third, they are reaching the age when, if left alone, they begin forming loosely knit play groups based on the proximity of others. Through experiences in these groups, they begin to learn the rudiments of social organization. They begin to learn to develop and be guided by norms of the group, form group loyalties, learn to compete if the culture allows, and begin to find their status among their peers in terms of valued abilities and contributions to the group goals.

Fourth, the children have developed physical and cognitive competencies to the point that they are capable of understanding and following the rules of games and putting group goals above their own.

Fifth, it is quite likely that at the age of seven or eight children perceive the main distinguishing factor between adult males and females in terms of dress, physical size, physical strength and physical competence. They have not yet learned that the average physical differences between adult males and females carry with them connotations of power, intelligence, courage, competence and all the myriad things differentiating the adult stereotypes of masculinity and femininity.

Sports and Sex Roles

As these things come together in the seven- and eight-year-old, we put structure on their developing social capabilities as we organize intramural teams, Little League Baseball, football, and so on. Since we try to keep the competition fair, we have seven- and eight-year-olds play seven- and eight-year-olds, reserve teams play reserve teams, boys play boys, etc. The only criterion for team placement not based realistically on age, size or experience to equalize the competition is sex. Girls are ruled out categorically just because they are not boys.

True, for boys the beginning of team sports offers a way of being "real" boys and at the same time win approval. The little boy who hits his first two-bagger probably

wins approval even if he does wet his pants as he waits excitedly on second or cries a little as he skins his knee sliding to third. It probably does offer some release for his anxiety about developing boy characteristics while at the same time build more anxiety as he is pressed to excel and win.

But more important than this, the structure of the team enhances the development of those things that participation in any group helps teach. Competition with other groups helps develop strong loyalties, elevation of group goals, appreciation of others' contributions and the hard recognition that one does not always win.

They learn among their peers that some people are better in some things and others excel in other things; that some lose more than others in many things. They slowly learn their own status among their peers and hopefully how to protect their self-esteem whether they win or lose. They know that if the other team is bigger or faster, they probably can't win. The 7-year-olds do not really expect to beat the 12-year-olds, although they can dream. Many important things the boys learn, but they learn them relative only to boys.

The girls do not go away, though. They are always there for comparison. As physical competence becomes more important in distinguishing the "real" boy from the "sissy," the "real" boy becomes less like girls, as girls fail to develop physical competencies.

Girls are kept off boys' teams because of real and imagined differences between *adult* males and females, not because of actual physical differences between prepuberty boys and girls. But the ensuing encouragement of physical competence among boys and the discouragement or lack of support for the development of the same competencies in girls widens the gap between the sexes in these very visible and prestigious accomplishments as they grow more mature.

Unequal Status of Boys and Girls

The in-group feeling among boys, developed through team formation and competition, heightens the importance of these abilities, as does the cheering of the crowd. At the same time, anxieties created by the need to find status within the male group makes girls a natural target for the outgroup phenomenon. Boys have already learned to use girls as a negative referent. Now, the increasing importance of physical competence for in-group status and the widening of the gap between the sexes in this same competence adds some reality to the feelings of superiority that males begin assigning to their own sex.

Boys are, of course, forced to observe areas in which girls tend to excel, such as in spelling, reading and handwriting. However, these are individual pursuits and few stand up to cheer these accomplishments. Lacking the visible, immediate group acclaim which excellence in sports brings, the girls' less visible, individual accomplishments become easier to downgrade as boys defend against the affection and protection girls tend to receive from adults for just being there, looking sweet and tattling on the boys.

Gradually, even the male who lacks physical competencies can establish some feelings of self-worth merely because he is male — a member of the in-group. Thus, we find evidence that as boys grow they develop an ever-stronger identification with their own sex, develop a higher opinion of themselves and males in general, while increasingly developing a lower opinion of females. On the other hand, as girls grow, their identification with their own sex weakens, they seem to accept the in-group definition of male-female differences, and they develop poorer opinions of themselves and other females and more positive opinion of males.

We may wonder why females do not develop the same in-group feelings among

themselves and relegate males to a negatively defined out-group. Girls have the same tendencies toward group formation but their groups are structured differently. Even if girls' teams are organized, they receive neither the support for developing competencies nor the acclaim for winning in team competition that would push them toward developing in-group loyalties. Lack of interest in organizing competitive teams is likely to prolong for girls a play attitude toward sports, if they continue to participate, rather than developing the competitive attitude associated with males.

The group loyalties that girls are likely to develop toward their class in school or the school itself includes, of course, both males and females. As the school is represented in competition by all-male teams, girls, too, learn to value these now masculine attributes as they bring acclaim to the whole class or school. But without the opportunity for developing and testing their own competencies in competition with boys, they are led to accept the conclusion the boys have already arrived at — males are superior.

As they continue to grow, girls discover that the quickest and safest route to receive some of the rewards of male in-group competition is to be selected out of the female group as the special girl of a winning male, who will allot her a portion of his status. Again she wins, not so much by competition but by having characteristics that attract a particular male.

Some Outcomes of Unequal Sex Status

If this analysis of the contribution of sex segregation in team sports to the development and perpetuation of values concerning masculinity and femininity is valid (and you may want to argue that), some very interesting problems arise. For example, we would expect that the more strongly a man is identified with the male in-group, the more he bears the burden of upholding the prestige of his in-group when he does compete with a female. He must win or feel disgrace regardless of the differences between them in age, size, skill or experience. This expectation, though perhaps started by physical competencies, does not stop there. It extends to many other areas. In marriage, if both spouses work, the husband suffers if his wife earns more money or recognition or has a more prestigious position.

Her greater play attitude toward games probably makes it less important for her to win. Besides she has learned that to lose to a particular male is to win in the long run. She learns that the bigger, the stronger, the more intelligent she makes him feel, the more she stands to win. Influenced by these attitudes, individual males and females pair off in ways that accentuate and make more visible the average male-female differences and, thus, set up the structure which begins the process of transmitting the whole value system to the next generation.

Some females are larger and more muscular than some males, although on the average, men are larger and more muscular than women. Some females are more intelligent, however measured, than some males, yet, on the average, men, by some measures, score higher than females. But in the individual pairings, where there are differences between them the male is likely to be taller, stronger, more muscular, more intelligent and so on than the one particular female he is paired with. Thus, the selection process downplays the individual variation within each sex and accentuates the average differences, especially in physical build and competencies for the next generation to use in constructing their view of the world.

This paper has been an analysis of the way in which the segregation of the sexes at an early age in team sports accentuates and helps to transmit the whole value

system concerning masculinity and femininity. Hopefully, it has not been an evaluation. Obviously team sports are not the only, nor the most important, vehicle for transmitting these values. But to the extent that they do play a part, the evaluation of the present organization must depend on what values concerning masculinity and femininity we want to develop in our boys and girls.

If we want to encourage the appreciation of the varying contribution of individuals regardless of sex, and their cooperation with each other in reaching shared goals, such as in family life, we should perhaps consider putting males and females on the same teams where group loyalties, cooperation and rivalries develop in terms of interests, skills and shared goals rather than on the arbitrary basis of sex.

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Human Values Through Sports, A Physical Education Perspective

Subtitle: "When You Lose, You Die a Little"

The subtitle is excerpted from a statement from Washington Redskin Coach George Allen, the entire context of which is: "The winner is the only individual who is truly alive. I've said this to our ball club: 'Every time you win, you're reborn, when you lose, you die a little.'" It is against such cliches and mythology that discussion of development of human values through sports from the perspective of physical education must be viewed. It is difficult to even consider the question of human values through sports in today's Watergate-ridden political atmosphere because so much of the moral corruption that has provided the basis for acts against humanity, ranging from "erroneous" bombings of Cambodian and Vietnamese villages to the illegal impoundment of congressionally authorized funds, has come from individuals who purport to have learned their values from sports, including the nation's "number one" football fan who learned his values as a part-time football player at Whittier College in the 1930s.

Nevertheless, we have also seen positive values — cooperation, respect for others and striving against odds to accomplish noble goals — emerge from sports participation. How do we maximize the positive outcomes from sports while preventing them from being corrupted to political and excessively competitive ends? To examine this situation we must look at the historical background from which physical education in this country has emerged.

Historical Origin of Physical Education

Essentially physical education developed from nationalistic origins. Sports and games were used as a way of organizing people who had common national interests, including the overthrow of monarchies and oligarchies in 19th century Europe. Thus, the Turnverein Societies and various gymnastic organizations in Scandanavian countries became the mechanisms through which large numbers of young people became indoctrinated with nationalistic goals. When the leaders of some of these organizations ceased to be acceptable in their own countries, they were exiled. Many of them immigrated to the United States and with their followers established similar gymnastic or sports groups here. While the pluralism of the United States prevented any one group from gaining a monolithic hold on physical education, nevertheless an emerging sports culture developed as the industrialization of the nation provided more and more free time for the workers. The nationalistic origins of physical education may account in part for the rigidity and emphasis on winning too often found in physical education.

Emergence of Professional Sports

Professional sports became a major part of our society around the turn of the century when major league baseball became a preoccupation with newspapers and writers were assigned to follow the various major league teams. Terms such as "pinch hit," "ninth inning rally," "playing in your own ball park" and "strike out" became commonplace words in the language along with the extension of the implied values to situations other than baseball. Thus, professional sports have been an integral part of our larger societal culture.

Sports, however, cannot be viewed out of the larger context of society. It is unreasonable to expect sports to portray a value system that is too far removed from society's values. Thus, when sports competition is dirty, it is because competition in society is dirty. When cooperation in sports is valued, it is because cooperation in society is valued.

Sports Lag Behind Society

It is my opinion that sports and physical education tend to lag behind society's value changes, rather than lead them as some people in physical education tend to suggest. An example of this is the slowness with which the sports world has accepted racial equality in the United States. While some might conclude that the entrance of Jackie Robinson into major league baseball in 1947 is indicative of the role that sports plays in changing social attitudes, we should recall that the social climate in the United States at that time had changed considerably because of the participation of blacks in World War II and the presence of blacks and whites working side-by-side in defense plants. Major league baseball had to be literally pushed to the brink before admitting a black man in its ranks. Through the efforts of Dan W. Dodson, former head of the New York City Mayor's Committee on Unity (the forerunner of the present Human Rights Commission), the major league owners were brought into dialogue with various civil rights organizations which were threatening major protests against the exclusion of blacks from major league

baseball. What happened since is history and at this time we see Hank Aaron, a black man, only one home run away from the most cherished of all major league records, Babe Ruth's 714 home runs.* Nevertheless the issue remains: sports tend to lag behind society rather than being the pacesetters in social value change.

If physical education does not lead society in the development of positive human values, at least it should keep abreast of them. I often wonder if it is not the sportsman's preoccupation with the game as an end in itself that brings about the value rigidity found among many sports people. The subtitle of this paper, "When you lose, you die a little," is so much a part of the culture of games. Because games are played in a certain traditional way, with rules which are often outdated by human ability and equipment levels, the preoccupation with winning leads some in sports to try to get around the rules. These evasions are not only unpunished, but sometimes actually praised. This, of course, is what happens in society. When the Vietnam war was very unpopular in society, many people supported draft evasion and desertion, behaviors which would not have been tolerated if, in fact, safety and the future of the country were at stake.

Unrealistic Values

Physical education leaders often state that the quality of value outcomes from sports comes from quality of leadership of those sports. To a very large extent this is true. However, if a leader's value orientations are too far removed from the realities of society, the opposite of the intended value outcomes frequently occurs. An example of this is the teacher or coach who says, "I'm not really interested in competition; I don't really care who wins." This is a fairly unrealistic attitude in a society where everyone should have an opportunity for some form of self-fulfillment, and winning is a form of self-fulfillment. To some individuals self-fulfillment might be success on the job, for others it might be success in helping another individual or group of individuals, and for still others it might be success in an activity such as art, music, carpentry or sport. Thus, in our striving for positive human values through sports, we should be careful of being such a forceful advocate of certain values that our intended audience shies away because they are too unrealistic.

Effecting Values Through Sports

What then should we do to be more effective as value change agents? First, we should examine our own value systems, prejudices and rigidities, for it is necessary for each of us to have a good understanding of our own values. In cases where our values may seem to be at variance with those of society or with what are considered to be positive values, we should examine the source of those values and determine which values we want to adhere to and which ones we want to change. Adherence to previous value systems is easy, of course. Change to new value systems is more difficult. I would submit that all of us who have developed our values in the years gone by need to re-examine them — some possibly to be changed, some possibly to be restored and some possibly to be transmitted in their original form.

Second, as sports leaders, we must be consistent in pursuing the logical consequences of our value orientation. To believe in respect for others and then to castigate a person who has different value orientations on purely personal grounds, would be inconsistent with that particular value belief. The belief that individuals

* EDITOR'S NOTE: Aaron broke Ruth's record on April 8, 1974.

of all religions, racial and ethnic backgrounds and both sexes should be treated fairly is inconsistent with the racist or sexist practices that exist in some physical education and athletic departments. The disproportionate amount of money spent on males in intercollegiate athletics is unconscionable as is the absence of black head coaches in any significant number from the staffs of predominately white colleges.

Third, we must interact with our colleagues and fellow members of society to strive to implement those value changes that we perceive as desirable and necessary. This requires communication among people with different value positions. Our conference is a good example of such communication. While many of us share similar values, many of us disagree on various issues. It is the interaction from this sharing and disagreement that will possibly cause sports to be more effective as a mechanism for developing positive human values. I recognize, however, that regardless of the outcome of this or any other conference, human values come from the interactions between people in social situations. The values that gain ascendancy may not necessarily be those that you or I may consider to be desirable, but those that are derived from the prevailing social pressures at that particular time.

Finally, we in physical education must attempt to pursue the human values we espouse by example in our professional and personal lives. Above all, we must strive to pursue the values we feel are most positive for developing the total human personality of all men and women, of all shades and colors, in all parts of the globe.

From the Firing Line

The following five panel presentations examine the application of human values in sports by practitioners "on the firing line." The practical applications are reported by two college student athletes, a high school coach, a college director of men's athletics and a professor of women's physical education.

Ross "Jim" Smith
Director of Athletics
Massachusetts Institute of Technology, Cambridge

Developing Responsible Leadership for Teaching and Coaching

There exist urgent needs today which are greater, I believe, than at any time within my memory — the need to review and evaluate the impact of sports participation on our youth and on our society, the need to discuss ways to improve our performance in the development of human values through sports, and the need to identify, reconfirm our belief in and sell the unique opportunities we enjoy in our respective areas, including opportunities to enrich the educational experiences and growth of our young people through sports participation. Especially important is the need to concentrate on the implementation of programs which will be characterized by a day-to-day practice of human values to which we ascribe. How else do we teach or develop these values?

The one message which has come through "loud and clear" at this early stage of the conference is that we cannot assume an automatic accrual of favorable values in personal growth without quality teaching and quality coaching!

I read with chagrin in the October 1973 issue of AAHPER's *Up Date* of the questions posed by sports reporters at a press conference called by the United States Collegiate Sports Council following last summer's World University Games at Moscow. One such question was, "Are we exposing our students to a good, formative experience, or a lesson in dirty tricks?"

It is not my intent to downgrade or smear the great sports spectacles which have characterized one segment of the growth in competitive athletics on our campuses and at the international level. Much the opposite! I sincerely believe that the values toward which we are focusing our attention at this conference are obtainable at all levels of amateur sports participation and sports competition — given the leadership which we have a responsibility to develop.

So much by way of introduction. I will move directly into a description of one of the schemes of organizing athletics which I believe effectively develops desirable values in personal growth. My comments may be somewhat limited or prejudiced by the fact that my career, following graduation at Springfield College in 1936, has included only "firing line" experiences in teaching activity courses, coaching and administration in the private university sector — without experience in the disciplines of professional teacher-training.

Total Program Concept

I am sure there are other effective organizational schemes, but I propose a *total program concept* as a sound means toward developing human values for all

students in our respective programs. Underlying this concept are two basic assumptions: (1) An informal setting in relatively small groups for sports participation provides an unexcelled environment and climate for teaching and learning which are directed toward personal growth; (2) Quality instruction is an essential prerequisite to meaningful sports participation. This is particularly true within today's life style if our goal is to involve all students, including those who during their earlier years had not discovered a sports interest or who may have been repelled by any one of a number of factors.

The base of the total program concept is sports instruction through a physical education program. If we believe that sports participation has the potential to develop human values, then sports instruction must be an integral part of the core curriculum. An exposure to the widest possible range of sports instruction should be required of all students. We, as a profession, have backed off under pressure of the popular swing to eliminate all requirements. However, a number of institutions have been able to retain the requirement!

Having provided the basis for participation through sports instruction, the flow into participation will be a natural outcome. It has been a natural outcome in the two programs with which I have been associated during the past 27 years.

The shape of a pyramid is symbolic of the flow of participants at the several levels — from the characteristically informal intramurals at the base to the supreme disciplines of varsity athletics at the peak. The potential for developing values exists through the entire spectrum of the total program concept — again, given the quality of leadership.

The expectation with regard to achievement in particular values will vary with the level of competition. For example, the degree of poise, to which Jake Gaither referred earlier, required under the pressures of varsity athletics is considerably greater than in an intramural contest. However, the potential to develop poise exists at every level. There are opportunities for every student — not only those sufficiently gifted — to compete at the peak.

I subscribe to George Allen's statement, "When you lose, you die a little," but I must go on to say that "you die a little — to live again," stronger as a result of the experience.

Finally, is it necessary to shut off the tender side to excel in competitive athletics? One of many situations I can recall, which leads me to believe it is not necessary to shut off the tender side, happened in a Cornell-Syracuse lacrosse game during the great Jim Brown's undergraduate days. A much smaller but very aggressive center midfielder was able to outmaneuver Jim consistently. Never once did I see Jim in this close game, which was eventually decided in overtime, come in from the side, as he could have within the rules, as the ball was being scooped away from him. He could have steamrollered his smaller opponent!

Carole A. Oglesby
Professor of Physical Education
University of Massachusetts, Amherst

The Saga of Nellie Namath

Human experiences in pre-sport (play/games), sport and athletics have an ambiguous nature in which individual and situational elements merge in different forms and intensities for each participant. The sport experience can be shaped to serve an infinite number of masters and interpreted by the individual to reinforce a thousand different values.

Sexism in Sport

Any individual committed to shaping sport and interpreting sports meanings in such a way as to maximize its positive developmental potential must also accept responsibility for identifying its destructive potential. In my view, the most destructive process at work within sport, as within all of society, is dehumanization. The specific example I wish to focus on is sexism in sport. As we have seen in relation to racism, the actor, in a dehumanization-domination process, suffers consequences as serious in every way as those befalling the dehumanized.

To illustrate my point of view, I wish to introduce Nellie Namath . . . noncompetent, nonactive, nonperson. My hope is that you will come to know Nellie Namath as the complete reverse of her public image, as a very real person — both competent and active.

In that Nellie's last name is Namath, you can guess that she is an athlete, but she is very different from her namesake, Joe Willie. Let this indicate the universe of difference that exists between the life experiences of males and females in sport.

I want to focus on those life experiences of Nellie the athlete and occasionally counterpoint her story with that of her brothers in sport. Also we will look both at the essence of Nellie (that is, as the elite athlete) and the Nellie that exists, at least in potential, in every female.

It is the principal contention of this presentation that the tide of liberation is not even in the vicinity of touching the repressive attitudes that inhibit girls and women from self-expression through physical performance. Every woman here may have a Cathy Rigby, a Peggy Fleming, a Babe Zaharias, an Althea Gibson or a Wilma Rudolph stillborn in her own bones, muscles, blood. Although the time for weeping for these lost potentials is gone now, I hope we can conclude this conference with concrete actions for extending the liberating tide to the human heartland of physical performance.

In creating Nellie Namath, I mean to convey ideas of a woman in movement performance, the type of her own choosing across the gamut of potential activities. People derive pleasure from movement experiences until they are "socialized" otherwise. Of course everyone is not interested or proficient in the same kinds of movement experiences. But in my frame of reference, given an encouraging and open environment, required gym or physical activity would be as ridiculous as "required" breathing.

John Ciardi wrote a bitterly humorous exposé of his success in cheating his daughter's gym teacher through falsely obtaining a semester-long medical excuse for her. "Any healthy boy can get all the exercise he needs in the act of chasing girls around town," he said. The girls can get all the exercise they need by running discreetly measured distances. And if the boys don't chase girls and if the girls don't let themselves get caught, what is there left to be healthy for?"[1] And so this man of letters makes a facile jump in two paragraphs from required gym to sex. Why does he do that? Why do we tacitly approve of things like that being said and printed every day?

Society Fosters Sexism

For possible answers to this question, we can look to our own social environment as a source, particularly as its structure influences perceptions of masculinity-feminity and the patterning of sport and athletics within it.

First let us regard our socially-induced perceptions of sexuality. Psychological femininity is primarily defined in terms of its opposite relationship to the masculine triad of activity, strength, competence; that is, femininity has been typically defined as relative dependence, passivity, frailty and expressiveness.

In our field, studies have implied that being masculine connotes high activity, high strength and power, aggressiveness, independence, forceful exertion applied to external objects and instrumental competence. Although these characteristics do not completely define skill in movement activity, it is difficult, however, to imagine high skill developing in any individual reflecting low levels of these characteristics. When the skillful woman performer reflects the crucial triad of activity, strength, competence, she has either accepted "masculine" characteristics as her own (at some cost to her own perceived sexuality) or she has, through some combination of personal autonomy and permissive socialization, redefined these characteristics as being human, rather than sex-linked, aspects of personhood. It seems an inescapable conclusion that some females who never achieve a satisfying level of skill in movement performance have found it impossible to incorporate the skill prerequisites of activeness, strength and competence into their own value systems.

The literature of feminism makes it also clear that few, if any, structural features of society systematically encourage and reinforce a woman's inclination to develop these characteristics. Although our society tends to place a high value on transcendent, instrumentally competent beings, the folk wisdom is that it is more important for men to become such beings than for women. When the means and processes to develop such beings are scarce, men have access to them first. Sport is perceived by some to be such a means and process and thus it belongs to men first. This attitude is summed up, not admirably, by Judge John Fitzgerald, rendering a decision in New Haven Superior Court denying the right of a high school woman to participate in the *only* cross-country varsity team of her school: "Athletic competition builds character in our boys. We do not need that kind of character in our girls."

Chauvinistic Sports World

We have now looked rather critically at our social environment for its tendency to repress women from developing their potential for movement. What of sport itself as an environment for Nellie Namath? Has it caused her to fare less well than

[1] John Ciardi, Manner of speaking, *Saturday Review*, March 8, 1969

she might? I would answer a qualified yes to this question — not on the basis of what sport inherently is, but on the basis of how it presently is (most of the time) in our country.

The world of sport is patently chauvinistic. Examples:

- I recently attended a sporting goods manufacturer's fair and found no women's equipment available and no women athletes anywhere — not on posters or on trophies — only a few Playboy bunnies modeling a company's briefest swimsuit line or most daring tennis dress.
- With isolated exceptions, the large sports-governing bodies are all-male establishments which customarily send men coaches and officials to international events, even for women's teams.
- Money and facilities are always available for men's teams.
- Little League, Pop Warner-type activities abound, but Lassie Leagues struggle (if they struggle).

The list is endless.

Relationship of Sports and War

Why have we women allowed this situation to exist? Vigorous sport participation requires strength, activity, competence, so obviously it was not seen "fit" for proper ladies. Also, men have organized sport to heavily emphasize those aspects of it most akin to hunting and combat. These two elements are least compatible with traditional femininity. Consider how many sports incorporate elements (and even equipment) of hunting and war. There are portions of play areas belonging to each side. One side seeks to penetrate the other's territory while protecting its own. One tries to gain points at the expense of the other. One tries to overpower and vanquish the opponent (the enemy).

This position is probably taken to the ultimate by Stanley Wagner, president of East Central State College (Ada, Oklahoma), in an editorial he wrote for the *Daily Oklahomian* in 1971, entitled "Can Sport Replace War?"

> It is possible to suggest that America actually sought to show the world the United States could win Vietnam when France had failed. Such a success could be analogous to coaching an "upset."
>
> The point is not "who" started the war, but that man has a competitive instinct, especially when challenged, to test his cleverness and strength in a contest. Once challenged, the ego is not satisfied until there is a *confrontation* with a contestant and a victory or defeat.

Wagner goes on to suggest that questions now settled by battle be settled in athletic events. The proximity of war and sport was never closer.

Humane Attitude Toward Sport Competition

But such a conception of sport is not a necessary one. William A. Sadler, Jr. postulated a quite different framework for sport, a counterculture framework, if you will:

> While competition may be an element of sports, it must have well-defined limits if it is not to undermine those values which make human life worthwhile. The care expressed in sports must be more complex than that which is defined by competition . . . . When I compete with a friend, part of my care is competitive. I am interested in winning. But I also care about my friend, and what the game means to him or her; and I care about the quality of the play. I want it to be a good game. In fact, if it is really a good game it does not matter who wins. The competitive element is tamed because it is suffused with other cares which

are equally important. The spirit of the game is not solely that of competition; it includes concern for others as a primary value.[2]

I believe the out-of-bounds competition of which Sadler speaks may also be described as the dehumanization process, which was my original theme. Sadler says that removing the sense of warring/domination from sport would probably improve sport for men; it would certainly make sport a more accessible world for women.

Sadler's words conjure one aspect of a guiding sport ideal which we as teachers, coaches and administrators can strive to create. This is the provision for and reinforcement of a sport setting in which participants, coaches, officials and fans come with full respect for the personhood of one another. Each competitor would come with a sense of responsibility to perform so well that his opponent would be challenged to perform beyond what he or she had ever done. Whatever the temporary joys and sorrows of the finite outcome (and I must disagree with Sadler's view that the outcome does not matter), each would be encouraged to celebrate the growth that accompanied the challenge. I have played and competed all my life. Twice in those going-on-35 years I have experienced what I have just described to you. Certainly others have experienced it more often but, just as certainly, there are thousands who never have and never will. An inordinate share of them are women. We must make this experience never commonplace, but common.

Lindy J. Remigino
Hartford Public Schools
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Track and Field at Hartford Public High School

The world today is characterized increasingly by the interdependence of people and the great need of people of all races and creeds to learn to live in harmony with one another. Athletics play a major role in teaching this lesson of harmony.

Every coach has his own philosophy regarding the sport he coaches. Aside from the pleasure and thrills of competition, track and field athletics contribute greatly to the total development of the athletes who take part. Character development is most evident, however, on the track itself, for track history is filled with many stories of athletes who have become champions through sheer courage, determination and years of hard work. As in many forms of athletics, most track athletes are made, not born.

High School Track Program

At Hartford Public High School we feel we offer an excellent track program. In 1969 and 1972 we fielded one of the best track teams in the United States. The

[2] William A. Sadler, Jr., Competition out of bounds: Sport in American life, *Quest* 19 (Jan. 1973), 124-132.

school has captured 25 state titles, 16 outdoor championships and 9 indoor victories. Six of the state wins have been in succession from 1968 to 1973, and seven of our athletes have been Golden West entries (national high school championship performers). In most high schools, track and field requires a great deal of promotion; we don't have to sell track at our school. Our athletic director and administrators are constantly involved with the program. It is supported by a highly successful junior high school program which they started. Because we feel our schedule is the most important part of the program, we start with indoor track meets in January and finish with meets in mid-June. Part of my philosophy, is "A good runner is one who has done a lot of good running."

We keep our bulletin board well stocked with track information and prepare an annual brochure that includes all our track and meet records and the 10 best all-time performances in each event. We make available *Track and Field News, Runners' World, Lettermen, Scholastic Coach, Athletic Journal* and other publications to stimulate more track interest. Each athlete sets his own goal, yet knows he is working for the common good.

Our team is made up of a mixture of all races. Many of the athletes have overcome various social obstacles and made personal sacrifices for the good of the team. Ask most of them why they compete, however, and they will answer, "Just for the sake of competing."

Much depends upon leadership. If you have a good leader, the team will benefit and you can count on a successful season. Hartford Public High School has always had a good leader who has influenced the squad to work on the right level and in the right direction. It has the best track (Tartan) and equipment that money can buy but most important, its staff has a sound working relationship with the athletes.

My philosophy is simple. I believe in the primacy of the individual and a recognition of the true worth and dignity of each person as a human being. The relationship between the coach and his team must be genuine and based upon mutual respect and trust. Human beings, I feel, tend to operate at a psychological limit rather than a physiological limit when releasing power in their performances. I believe that motivation is the most essential element in coaching, and if you have a good working relationship, motivation comes that much more easily.

Rewards of Athletics

The intangibles go deeper. Participation in sports will increase an athlete's self-confidence and self-esteem. He will develop a sense of sportsmanship and learn the value of sacrifice and hard work and how these eventually bear the fruits of success and recognition. An athlete's commitment to the pursuit of sports and conditioning excellence will offer him a chance to find out about himself, how he acts under pressure and how others — his teammates and opponents — act. What better way is there for one to realistically assess his abilities and limitations than under game situations?

Coaches are aware of these lessons and insights. They view sports as a way for young persons to develop as well as to become good athletes. They are aware of the fitness factors derived from athletic participation. Conditioning the major muscle groups of the body will strengthen the heart and lungs, and improve muscle tone and overall appearance. In addition, those who participate in sports early in life have a good chance of continuing to be active athletically after the school years, when they are faced with less time and have less inclination to engage in strenuous activities.

The rewards of fitness are not to be taken lightly. With strength and endurance, everyday tasks are made easier and require only a small part of one's physical reserve. With poise and agility, one's self-confidence is assured. With good muscle tone and posture, back problems should be virtually non-existent. In addition, vigorous activity fights obesity, a battle that every athlete and spectator should try to win.

Lastly, it is fun to be fit and active. Too often we overlook the simple pleasures inherent in physical activity. The thrill of success as one maneuvers his body over a range of difficult movements, runs hurdles, blocks a volleyball shot, or breaks the tape at the finish line in a close race — these are all experienced by the well-conditioned athlete. There is joy and satisfaction for the athlete in knowing that he worked hard and deserves to win, and in making enduring friendships with teammates and opponents.

Tom Seaver, in an interview with Pat Jordan of *Sports Illustrated*, spoke in the same vein. "All I want is to do the best I possibly can day after day, year after year. I wouldn't be able to dedicate myself like this for money or glory." Baseball is no game to Seaver, it is a large and important slice of his life. "I don't have the stamina or mental concentration," he said, "to live my life with the same intensity I do baseball." There is no need to. In baseball he has found the commitment. In baseball he has found the urgency and the necessity to do his best every moment. And because he has found so much in sport, Seaver is highly critical of those who have failed themselves in their baseball careers. "For him," writes Jordan, "a man's talent is not just part of the man. It is the whole man." Treating one's talent carelessly is indicative of weakness of character. Of one of his teammates who hit 20 balls to the warming track last year, he said, "I know I'd find the strength to hit those balls another 10 feet."

And champion distance runner Jim Ryan has said,

> Discipline, hard work, and enjoyment — that's what training for the mile is all about. You have to discipline your mind to push yourself when you can think of a thousand excuses not to go out and run. This calls for mental toughness and the ability to say "Okay let's go," when you would rather not. Just as you can train your body, so can you train your mind to get you started when you don't feel like it. Every distance runner feels like skipping a workout now and then. It's only natural when you are running nearly 365 days a year. But it is the champion athlete who is able to get up and go when the easy thing to do is skip a day. I rarely run less than 100 miles a week in the course of a year. To run that much day in and day out requires more than discipline and dedication. You must enjoy the running and I do. For me it's the satisfaction and thrill of moving easily over rolling Kansas hills or silently picking my way through a pine-needled forest, or jogging along a lonely back road in peaceful solitude on a crisp morning. I feel that I'm in harmony with nature and that's part of my enjoyment. I'm at peace with myself enjoying what I'm doing, knowing that what I'm doing is giving me things I value: self-esteem, recognition, and success. These are some of the very private, the very personal things that make me run.

The American Football Coaches Association has listed the following values which may accrue from athletics: competition, physical well-being, release of physical energy, recognition, understanding each other, emotional control, discipline, perseverance, thinking under pressure and loyalty. These are values well worth working for.

Elizabeth East
Class of 1974
University of Massachusetts, Amherst

Experiences and Observations of a Student-Athlete

I would like to talk about some of my experiences and observations as a woman athlete. I say "woman athlete" because although I believe sport experience is essentially the same for men and women, there are some differences.

In our society sport is considered a masculine activity. If we were to describe the major characteristics of sport, with or without realizing it, we would also be describing the basic characteristics of masculinity. These characteristics (aggressiveness, competitiveness and dominance) are contrary to the description of the female as being passive, dependent and non-aggressive (5:207). In American society a female is discouraged from participating in athletics, and if by some chance she does participate, she is not reinforced to continue. If it is not her parents who don't want their little girl growing up with unsightly muscles, then it is her friends who cannot understand why she spends every afternoon practicing when she could be flirting with the football players. Fortunately, my mother continually encouraged me to participate but I still got static from my friends.

Anxiety of Sportswomen

Society's negative attitude leads to the question of why, unlike her peers, the woman athlete has chosen to participate in sport. Perhaps she is more independent than her non-athletic peers. Eleanor Macoby has said, "Girls who deviate from the social norms and are more independent than their stereotyped peers may pay the price in anxiety" (5:215). I can certainly identify with this. Many of my teammates and I have felt this anxiety before. In fact, it has been shown that female athletes tend toward a higher anxiety level than do male athletes or female non-athletes (4:61).

Feeling this anxiety might be beneficial in that it forces women to evaluate why they are in athletics. It also can have a negative effect in forcing some women out of athletics completely who cannot justify their participation to either their parents, their peers or themselves. In a recent article Jack Griffin, a former Olympic track coach, deals with this idea:

> I enjoy coaching both sexes, but strictly from a coaching standpoint I have noted one important difference between them. Desire is an intangible quality which you like to see in any athlete. Coaches of men's teams often single out an individual athlete and say his most valuable characteristic is his desire. You seldom hear girls' coaches make this sort of comment. The reason, I think, is that any girl or woman who is very much involved in athletics tends to have an extraordinary amount of desire . . . . It is so common with the girls that we tend

to overlook it, accepting it as normal. I suppose in a sense it is normal for them. The way things are in this country, any girl who perseveres in sport has to be not only an exceptional athlete but an exceptional human being. (3:88)

Using Femininity to Alleviate Anxiety

Either consciously or unconsciously women have tried to alleviate these feelings of anxiety and legitimize their participation by including in women's athletics many aspects of the female stereotype. It follows that certain sports might be more acceptable, or more feminine, than others. Of the many sports women participate in, gymnastics, tennis and skiing are the most acceptable, probably because the aggression in these sports is less noticeable than in sports such as basketball and field hockey where there is body contact. That isn't to say that a gymnast isn't aggressive in learning new skills or that a tennis player isn't aggressive with her serve, but this type of aggression is rarely seen or understood by the public.

Gymnastics is a good example of the attempt to mask aggression by incorporating "feminine" characteristics. It extends into the rules of judging. Carolyn Bowers, a national gymnastics judge and member of the Women's Olympic Development Board of the United States, has said, "Changes in the judging of women's gymnastics have slowly evolved in an attempt . . . to emphasize femininity and perfect execution rather than any display of strength" (1:69). Gymnasts are judged in five different categories for compulsory routines and six categories for optional routines. In a compulsory routine, one of these categories is elegance of the gymnast. According to Jackie Fie, assistant executive director of the United States Gymnastic Federation, "An elegant performance exhibits grace, poise . . . and maturity of movement" (2:13). Many dictionaries define feminine with some of these same adjectives. A gymnast should be judged on skill alone; grace, poise and maturity of movement are not what I would consider skills. Yet they obviously are so much a part of women's gymnastics as to be considered essential components of the movements themselves.

The gymnasts' apparel is also often used to help portray a feminine image. In women's gymnastics, a meet could easily be mistaken for a fashion show. It is unfortunate that because appearance determines part of a gymnast's score, she must look elegant. During the season most gymnasts spend as much time getting dressed and doing their hair as they do performing.

Perpetuating the Female Stereotype

The Federation of International Gymnastics has been considering outlawing many of the tricks made famous by Olga Korbut at the 1972 Olympics. The reasoning behind this is that these skills are too dangerous. In contrast, the men have just instituted a risk category worth five-tenths of a point into their scoring system. This naturally makes it advantageous for them to perform dangerous tricks.

During the television coverage of the 1972 Olympics Gordon Maddox repeatedly referred to Olga Korbut as "a cute little pixie." Male athletes are rarely referred to in terms of their looks. Apparently there are certain qualities that are favored in women athletes. Olga, the "cute little Pixie," received all the attention at the Olympics while her teammate Turischeva, the women's all-around champion, received little recognition.

It is difficult to say whether this attempt at perpetuating the feminine stereotype in sport is beneficial or detrimental. If it allows more women to become involved and feel less anxious about participating, it is probably beneficial. It is unfortunate that women are brought up to feel the need to mask such characteristics as aggressiveness in sport in order for their participation to be accepted.

Benefits of Sports to Women

There exists in the athletic experience the potential for the athlete to develop certain values. One of the most important aspects of athletic participation for women is that it gives us, as teammates, the opportunity to relate to each other in terms of our ability, or what might be called our achieved status. In contrast, most college women relate to each other in terms of their ascribed status, that is, on the basis of their social position. They also tend to compete covertly with each other over who has the nicest clothes or the best looking guy. For women, this opportunity in athletics to relate to each other in terms of achieved status is a new experience. It can lead to a feeling of togetherness or friendship that most women never achieve.

From my own experience and discussion with teammates, I firmly believe that athletic participation has a positive effect on a woman's self-confidence. Athletics has allowed me to achieve beyond my initial expectations and from this I have learned to set higher goals. Setting higher goals is especially important for women because it has been shown that, even as early as elementary school, girls underestimate their capability. The successes and failures I have had to deal with in competition have enabled me to realize my physical capabilities and strengthen my self-confidence.

These values that can be gained through athletics are equally as beneficial for women as for men. We need to eliminate sexual stereotypes so that more women will participate and receive the benefits without feeling that their identity as a female is threatened.

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Harold A. Cramer, Jr.
Class of 1973
Springfield College

A Student-Athlete's Viewpoint

We all will agree to some extent that the potential for developing values in athletes through competitive athletics does exist. Most of us have been taught that participation in sports creates a laboratory situation in which the participants constantly confront live decision-provoking situations closely resembling those that must be made in life. I can — as I am sure many of you can — testify to the influence that positive experiences in competitive athletics have had in the development of my own personal values and philosophy towards life. I am a wholehearted supporter of this concept. However, I am going to play the role of the pessimist and speak about some of the many problems surrounding this immense task.

In the autumn Charles Schultz uses football as a frequent topic in his Peanuts cartoons. A recent four-frame cartoon featured Snoopy as a place kicker. In the first three frames, he put the ball on the tee, charged madly toward it, and placed his toe solidly into the pigskin. The last frame showed him gazing contentedly down the field, saying to himself, "Pure satisfaction." Snoopy had obviously kicked the ball for the simple enjoyment of the act itself. This element of pure enjoyment is missing in much of American sport today, and its absence indicates a trend in competitive athletics.

Obsession with Winning

Sport is changing in our society. Students compete on varsity and junior varsity teams for a great many different reasons, but pure enjoyment of the sport often is not high on the list. The near obsession with which many of today's athletes treat their competitions represents a life style that is difficult to mold or shape through athletic participation.

The locker room slogan that best exemplifies the attitude of society and the sports world toward sports is Vince Lombardi's famous quote, "Winning isn't everything — it's the only thing." The tremendous national focus now given big-time college sports has done more to reinforce winning-only philosophies than any other single factor. Unfortunately, a trend or philosophy is emerging in some of our college sport powers that says win at almost any cost. The costs come in the forms of tremendous outlays of money in college athletics, the intensifying of the cut-throat business of recruiting high school players, the falsifying of college and high school scholastic records, under-the-table payments to so-called amateur athletes, and the abuse and mishandling of college athletes by some win-hungry coaches.

Gary Shaw, in his book on the University of Texas football program, recently revealed some of the exploitative practices that have occurred in big-time college

sports.[1] Although these practices are certainly not the rule in college athletics, they seem to be common to too many institutions and teams which are constantly in the national attention. Through the magic of nationwide television coverage, the tendency is for these teams to set the tone for competitive interscholastic athletics in the future. It is in an atmosphere such as this — glamorous, win-happy, brutal, exploitative, confusing — that coaches are seeking to develop desirable values in athletes.

Another barrier to the development of character through sport is the emphasis placed on won-lost records. We as a nation take the outcomes of competitive athletics too seriously in many cases. Too often a successful season must have produced at least a winning record, if not a championship of some sort. Losing teams are often viewed as nothing more than failures; I do not feel that many people really believe in the old philosophy that a losing season is a good year for building character. Certainly people learn by losing as well as by winning, but when society judges success in terms of wins and losses it is difficult for an athlete to accept many of the values emphasized or personified by his coach when the application of those values may have failed in terms of the won-lost record.

Outmoded Behavior Codes

Since competitive athletics can be compared in many ways to a group encounter experience, there are many social values which can be developed. P. J. Arnold has listed some of these as "kindness, unselfishness, friendliness, truthfulness, justice, honesty, thoughtfulness, courtesy, helpfulness, cheerfulness, cooperation and a general consideration for others."[2] He goes on to say that if a coach considers these qualities to be desirable for his athletes, he must establish them in the group's code of behavior. A major problem with coaches' attempts to develop values in their athletes is that many of the behavior codes are outdated and have not changed with the changes in society. There are many examples.

Little mention need be made about the problems caused by dress and hair codes for athletes in recent years, and certainly no agreement among coaches has been reached concerning their place in competitive athletics. However, coaches need to realize that today's athlete sees such rules as outmoded attempts to control his individual freedom. Most athletes feel such rules have no place in sports and strongly resent coaches' attempts to outwardly restrict their life style.

Difficulties of Coach-Athlete Relationship

It is not the activities themselves that serve to change individuals, but rather the interaction among the persons participating in the activities. A very important relationship is that between the athlete and coach. One problem in this relationship centers around the relative points of view of athlete and coach. An athlete's point of view is almost always that of a one-to-one relationship with the coach. Even when the coach is addressing the team as a unit, each team member somehow feels that the coach is speaking to him on a somewhat personal basis and that the coach is aware of the athlete's personal thoughts and needs at that moment. On the other hand, when a coach sees the team as a whole, he is generally unaware of this one-to-one relationship which exists in the mind of each of his players. This is similar to the teacher who instructs six or seven classes each

[1] Gary Shaw, *Meat on the Hoof* (New York: Dell, 1973).

[2] P. J. Arnold, *Education, Physical Education and Personality Development* (London: Heinemann Educational Books, 1968), p. 104.

day. The students in each class envision the teacher as belonging to their class only, whereas the teacher sees each class as only one of a succession of many.

When these conflicting points of view are present, it is easy for misunderstandings to arise. If a coach does not or cannot relate to each athlete individually, some players are apt to feel neglected and think that the coach does not care personally about them. When this occurs, one of the most important avenues for character development is blocked — perhaps unknowingly.

The coach does not automatically command respect from athletes for aspects of his character or even for his knowledge of the strategies of his sport. In many cases, he has been a victim of the generation gap. The popular thing to do among today's high school and college athletes is to criticize openly and find fault with the coach in everything from his life style and political views to his decision on a crucial fourth down play. It is easier and more socially acceptable for a third string outfielder to call his coach a series of names in front of his teammates, possibly as an excuse for not playing, than for him to establish his belief that the coach is a fine individual worthy of the team's respect. Consequently, repeated talk among athletes downgrading coaches does not help to establish the coach as a positive example worth following.

These problems are just a few of those which contribute to the tremendous conflicting situations associated with sport. The potential for developing human values is there, but we all must keep in mind the immensity of the task and realize that experiences in competitive athletics and sport can only make a partial contribution to the total character development of an individual.

Group Reports: Recommendations and Suggestions

Much important work was done in the group discussions. Values which can be developed or fostered through sport were identified, methods of implementation indicated, problems to overcome suggested, and recommendations formulated. Each group submitted a report and the recommendations were acted upon at the wrap-up session.

As the recommendations were read, conferees were asked to react. Four kinds of action were possible: (1) The recommendation could be approved with or without editorial changes (consensus was declared if there were no more than four objections.); (2) It could be adopted as a group recommendation only; (3) It could be agreed upon as a suggestion for implementation; or (4) It could be rejected.

The action taken on the recommendations of the various groups is designated by the following symbols:

CR — Recommended by conference
GR — Recommended by a group
SI — Suggestion for implementation

TOPIC: General

Definition

This group considered *sports as institutionalized, organized and characterized by competition situations (games or contests) in which one or the other antagonist may be declared a winner. There may be a possibility of no resolution of the contest (a tie) but generally resolution is possible.* The discussion was limited to interscholastic and intercollegiate sports.

Values Identified

Fairness and honesty (integrity)
Ethical behavior
Self-sacrifice for the overall benefit of group and individual compassion
Acceptable conduct while engaging in sport activities
Respect for the individual
Self-control
Justice
Humility
Loyalty

Methods of Development

The focus of effort in the developing of positive values should be at the grassroots level, the schools in which sports are almost universally in effect. All areas of the school situation should have some responsibility for the development of values. Those responsible for conducting the sports program share this responsibility. The coach has the responsibility for creating an educational climate and environment which will aid in preparing students for a fruitful and productive life in society. There should be deliberate and systematic teaching and learning in these areas. Job descriptions should be developed in such a way that there is no doubt as to the coach's responsibility in developing positive values and, more specifically, positive behavior. The coach will be responsible not only for technical aspects

of the sport but also for the behavior exhibited by the students when involved in sport activities.

Problems

Those given the responsibility for conducting athletic programs must be made much more aware of the ways in which values are transmitted and of the interrelationship between values and behavior. It will be an enormous task to influence those in individual schools and colleges throughout the United States as to the importance of inculcating values in the educational program on a systematic and purposeful basis.

Recommendations

CR Definitive statements should be promulgated by professional organizations concerned with sports as to which values can and should be transmitted through the avenue of sports. A taxonomy should be published.

CR Job descriptions of coaches of interscholastic and intercollegiate sport programs should specify the concern for the development and transmittal of values.

SI Behavioral objectives, where possible, should be developed for those engaged in sports and the person responsible for conducting athletic programs should be held accountable, where possible, for seeing that these objectives are met.

SI Teacher training institutions should do a better job in preparing coaches in the areas of value development and behavior. More accent should be placed upon the behavioral sciences.

Suggestions

Research projects should be developed to study more fully the effectiveness of sports programs in transmitting positive values.

TOPIC: Philosophical Dimensions

Values Identified

Enjoyment, fun
Loyalty
Courage
Honesty
Self-esteem and better understanding of oneself
Respect for:
  a) Views different from one's own
  b) Opponents
  c) Officials' decisions
Determination
Emotional control, thinking under stress
Sportsmanship
Playing to one's limits
Tolerance, patience
Ability to come back after reverses
Leadership
Followership
Desire for excellence
Humility
Integrity
Self-discipline
Cooperation, ability to work with others
Close friendship
Empathy
Health and fitness

Methods of Development

1. The key role is in the quality of leadership and the examples set by the teachers and coaches.
   a. Teaching more by example than by precept
   b. Professional preparation for the teaching of values

2. Because of individual differences (needs, interests, abilities, etc.), a wide variety of sports and related activities is necessary so that each individual has the opportunity to choose those things which are most acceptable to him.
   a. Team sports — cooperation
   b. Individual sports — competition with oneself
   c. Need to allocate more money, time and facilities to a large number of participants
3. The process of value examination may be more valuable than the measurable outcomes.

Problems

1. Need for greater clarity in the conceptual spheres with which we are attempting to deal: What is sport, play, athletics, etc.?
2. Need to note that sport is only one avenue to the development of humanistic values. It is not the only means to this end.
3. The neutrality of sport — the quality of leadership determines whether humanistic values are developed through sport.
4. Conflict between cooperation and competition.
5. Difficulty of separating values in sport from values in larger society.

Recommendations

CR Sports should be conducted primarily for the students and not primarily for the enhancement of the financial profits or reputation of the institution.

CR Official national organizations (AAHPER, NCAA, AAU, etc.) should emphasize strong public relations programs so that the values transmitted through the media (radio, press) and the profession are consistent with the values identified at this conference.

CR More honor systems should be employed in those sports which can utilitze such a system of participant control, rather than increasing dependence on outside control by officials.

CR The recommendations of this conference should be sent to other official bodies for acceptance (national, state and local levels). This would facilitate greater acceptance of recommended values. (All leagues should then take steps for the achievement of the accepted human values.)

CR People in leadership positions should look at goals other than just "winning" in the conduct of their programs. The pursuit of excellence should be stressed as well as the importance of trying to win within the rules and spirit of the activity.

TOPIC: Psychosocial [Combined report for two groups]

Values Identified

Self-expression leading to self-realization
Cooperation
Self-respect
Respect for and consideration of others
Integrity
Responsibility
Tolerance
Joy of participation in sport
Bodily expression
Increasing and expanding sport skills
Variation of performance
Contained competition
Cooperation

Methods of Development

1. Use existing resources (both human and material) in school.
2. Utilize community recreational facilities.
3. Utilize schools outside normal school hours (evenings, weekends, summers).

4. Develop better liaison and cooperative program planning (district and regional) between schools and public and private organizations.
5. Make the people aware of the values of lifetime sports through mass media.
6. Increase the range of lifetime sports opportunities.
7. Make use of public and private grants for development of lifetime sports.
8. Seek mutual goals to reach all ages and interests.
9. Provide opportunities for self-expression; avoid mold-fitting; allow for choice of activities and positions of players; encourage creativity and originality in appropriate activities (gymnastics, movement exploration, etc.).
10. Create awareness of importance of cooperation (e.g., create situations in which participants play as ego-involved individuals and observe results); have participants do self-evaluation (rating) of their degree of cooperation; emphasize teamwork.
11. Provide opportunities for success; give positive reinforcement which is honest and realistic; allow for a recognition of limitations and potentialities of performance.
12. Demonstrate a genuine respect for students and athletics; treatment must be as persons, not objects; self-respect is a prerequisite; avoid extreme terminology of competition ("Kill the opponent."); eliminate situations which discourage interaction between teams (benches on opposite sides of the field, separate locker rooms).
13. Reinforce honesty when it occurs; abide by the rules (both the letter and the spirit); develop a feeling of self-responsibility for accepting rules and decisions.
14. Allow for player decisions and the responsibility which follows, i.e., don't over-coach; provide opportunities for player, team and captain selection; expect completion of task assignment.
15. Develop a sensitivity and awareness of individual differences.

Problems

1. There is lack of valid supportive data for the development of values through sport. The expressed potentials for value development through sport is based primarily on personal experience and observations.
2. There is a lack of interdisciplinary expertise among coaches and physical educators.
3. There exists among sports leadership personnel a lack of sensitivity to human awareness and human values.
4. Winning of the game often supersedes the importance of the individual development of the participant. This is related to societal expectations of coaches and to a lack of measurable results of value changes as criteria for success.
5. More attention is needed to the selection, retention and preparation of physical educators.
6. There are untrained persons in the profession; there is a lack of accreditation and certification for coaches.
7. There is a lack of sensitive, well-trained physical educators for young children in their formative years when their values are being developed.

Recommendations

CR The level of psychological and social sensitivity toward ourselves and others should be raised; this should be done among physical educators but more importantly, among parents, who assist the young child with his or her attitude and value development.

CR There should be a de-emphasis of undesirable extremes in competitive sports and a greater emphasis on an educational approach to sports.

SI The number of personnel who foster the values in sports on the elementary level should be increased to a more appropriate student-teacher ratio, without at the same time emphasizing more sports in the elementary physical education program.

SI The profession should develop research data which more clearly substantiates or refutes current speculations about values and sports, and such research should be interdisciplinary.

TOPIC: International Sports

Values Identified

1. Mutual respect for opponents, with understanding of cultural differences
2. Emphasis upon excellence in performance according to the highest potential, regardless of outcome
3. Perpetuate human values of:
   a. Fair play
   b. Trust
   c. Elimination of prejudice
   d. Cultural exchange
   e. International friendship
   f. Maximum self-realization

Methods of Development

1. Educators need to:
   a. Continuously and conscientiously teach for and be examples of these values.
   b. Create opportunities for early exposure to various cultures.
   c. Exchange research and ideas.
   d. Reinforce elementary school teachers to teach values inherent in international sports.
   e. Educate teachers and coaches as to the human values in sports.
2. Educators and others need to:
   a. See that persons knowledgeable in the values of international sport are in control of key mass media positions in international sport.
   b. See that people directly involved in international sport should set an appropriate example through the understanding and use of human values.
   c. Hold conferences to reinforce these values.
   d. Create opportunities for direct interaction of participants.

Problems

1. Governments
2. Mass media
3. Mistakes made due to human errors

Recommendations

CR There should be a de-emphasis of nationalism and the use of sports for political and common purpose in international sports.

CR Athletes and coaches should be given a greater voice in decision making.

CR A definite and realistic criterion, as well as a specific criterion should be developed for excellence in the selection of all personnel participating in international competition.

CR All international competition should be conducted with mutual respect for opponents, with understanding and acceptance of cultural differences.

CR There should be emphasis of excellence in team play performance according to the participant's highest potential.

CR In all international competition the perpetuation of human values should be emphasized in all other aspects of athletics.

SI Studies concerned with international values in sport should be continually discussed.

Concluding Statement

The spirit and focus of the conference have clearly demonstrated that in spite of all the shortcomings that take place in international sport, the opportunities and values derived from these activities have a tremendous impact on future relationships with people all around the world and the promotion of international understanding of sport values.

TOPIC: Social Agencies

Values Identified

1. Importance of sports and athletics, especially to adult and later life
2. Development of self-concepts and group relationships
3. Development of a sense of kinship (especially when this has been omitted from early family socialization experiences)
4. Use of sports activity as an acceptable and positive means of psychophysiological catharsis (i.e., tension release)
5. Growth of self-respect (positive self-image), considered as an extension of or substitute for academic success
6. Opportunity for realistic self-assessment (as opposed to egocentric and/or defensive self-concept); the active participation situation leading to immediate and accurate needs for use in personality perception

Methods of Development

1. Short-term formation of groups versus rigid, continuing subgroups which may become more important than the players
2. Active attention to nonparticipants or those lacking enthusiasm
3. Avoidance of long-standing championships; short-term merit recognition
4. Use of a point system (achievable by individuals) to earn such recognition, stretched out over individual agency involvements, as opposed to only discrete performance situations ("big games")
5. Recognition of performance, but also recognition of learning, participation and cooperation (which earn points for the participants)
6. Delegation of leadership authority in order to develop leadership skills for:
   a. Subprofessionals (students training to be professionals; agencies' subordinates)
   b. Paraprofessionals (clients who show promise as leaders)
   c. Nonprofessionals (clients whose temporary leadership tasks will help them develop)
7. Avoidance of the underuse, overuse or premature use (in cases of insufficient instruction or experience) of the above-mentioned people.

Problems

1. There is an insufficient number of trained staff or inadequately trained staff.
2. Agency values are neither clearly understood nor sufficiently shared by staff members (training program deficient).
3. There is inadequate training with respect to the methods of transmitting the values.
4. Values of outsiders (e.g., funding agencies, parents, other social agencies) may not coincide with those of the agency in question. Illustrations: Staff may be expected to operate as babysitters, preachers, character builders, policemen, or they may be accused of performing these functions but not rightly so. (Main idea: lack of rapport between agency in

which sports are being used and other advisory or supervisory agencies)
5. Many clients have deviant values and attitudes derived from previous socialization

Recommendations

CR The professional preparation of staff persons in social agencies needs to include a greater in-depth study of values.
CR There should be special training for staff people with respect to:
1. Spotting clients with serious value problems.
2. Dealing with (rehabilitating) these people according to whichever devices seem most appropriate:
a. Separate treatment, individually or in groups.
b. In larger context of entire group, without identifying deviants.
c. In same context, identifying troublemakers.
SI There should be applications for short-term or pilot programs as far as possible, if long-term monies are not available, to prove worth of programs and achieve continuity.
SI There needs to be staff experience in articulate and explicit proposal writing (coalitions of executive and line personnel) to improve skills and increase likelihood of funding.

TOPIC: Lifetime Sports

Values Identified

Creative use of leisure time
Relaxation
Aesthetics
Personal enjoyment and satisfaction
Personal achievement through self-discipline, self-confidence, self-respect, self-reliance, self-motivation and self-realization
Personal recognitions
Independence
Family participation
Vocational interests
Emotional outlet, physical fitness and health
New and continuing challenges
Participation of noncompetitively-oriented person

Methods of Development

1. Utilize existing resources (both human and material) in school.
2. Utilize community recreational facilities.
3. Utilize schools outside normal school hours (evenings, weekends, summers).
4. Develop better liason and cooperative program planning (district and regional) between schools and public and private organizations.
5. Make the people aware of the values of lifetime sports through the mass media.
6. Increase the range of lifetime sports opportunities.
7. Make use of public and private grants for development of lifetime sports.
8. Encourage mutual goals, seeking to reach all ages and interests.

Problems

1. Need of financial support.
2. Public apathy to lifetime sports.
3. Undue emphasis placed by media on spectator sports.

4. Need to require more space and smaller teacher-student ratio.
5. Inadequate professional preparation school curriculums in terms of emphasis on lifetime sports.
6. Unique facilities required for some lifetime sports which are not easily available to the school.

Recommendations

CR The emphasis within professional preparation programs on the need for lifetime sports (carry-over sports) should be expanded.
CR The range of and emphasis on lifetime sports in elementary and secondary schools should be increased so that lifetime and team sports may be brought into better balance.
SI Better use of existing school facilities should be made and all available community facilities for lifetime sports should be explored.
CR Family participation in lifetime sports should be promoted.
CR Public awareness of values and availablility of lifetime sports should be promoted.
SI All avenues of public and private funding should be explored to implement personnel and facilities for lifetime sports such as public employment program, recreation support program, community action program and Office of Economic Opportunity.
SI The Life-time Sports Foundation should be reinstituted.

TOPIC: Secondary School Athletics

Values Identified

We reaffirm the position that the interscholastic athletic experience offers many opportunities to develop socially desirable values in the participants which the educational system has traditionally espoused as being important.

Methods of Development

Leadership in the interscholastic athletic program plays a vital role; it is in one of the most advantageous positions to affect behavior and value formation in participants through exemplary behavior. Effective leadership *through example* is the key means to develop values. This leadership includes not only professional educators but all those involved in programs within and outside the schools. Leadership responsibilities should be shared by coaches, parents, school officials, other teachers, contest officials and spectators.

Problems

Society, affected by mass media, has developed a highly negative attitude toward defeat or failure.
Lack of effective communication between leaders in education, recreation and the community has led to a misunderstanding of the objectives on the part of many concerned individuals.
Coaches in interscholastic programs are often not in a position to influence administrative decisions because of a lack of communication with the power structure.

Recommendations

CR The focus, as far as the value of secondary athletics is concerned, should be on high quality leadership preparation programs and should include the following groups:
1. Professional educators and coaches
2. Administrative and coaching personnel of nonschool athletic programs (Little League, Babe Ruth, Pop Warner, etc.)

3. Parents
4. Contest officials at all levels
5. Media personnel

SI Areas of discussion for such programs should include:

1. Methods for determining and assuring coaching competencies
2. Availability of training programs such as a coaching minor for interested college students
3. Continuing education opportunities such as credit courses, clinics, workshops and conferences for present and aspiring coaches. These should include opportunities within specific sports as well as all-inclusive programs
4. Mobilization of all available aid from agencies such as high school federations, the National Collegiate Athletics Association, Amateur Athletic Union, Association for Intercollegiate Athletics for Women, American Alliance for Health, Physical Education, and Recreation and other similar bodies
5. Education of spectators through sports appreciation courses in the schools
6. Public relations efforts within a community, including the press and booster clubs
7. Methods for assuring competency of contest officials
8. The possibility of national organizations using their influence to have mass media aid these educational efforts

TOPIC: Outward Bound

Values Identified

1. Appreciation and respect for nature
2. Cooperation and participation with nature
3. Development of self-image through self-evaluation
4. Development of self-confidence
5. Emotional control
6. Trust in people, nature, skills, materials
7. Communication with self, others, nature
8. Drive to achieve and experience
9. Leadership
10. Loyalty to group and nature
11. Ingenuity
12. Voluntary extension of self
13. Initiative
14. Originality
15. Fitness of physical, spiritual and moral self
16. Understanding of self and others
17. Behavior modification
18. Responsibility

Methods of Development

1. Learning to move
2. Learning through movement
3. Problem solving
4. Participation
5. Development of nature skills and others
6. Transfer of learning experiences
7. Self-testing techniques
8. Use of survival instincts
9. Practice
10. Stress-oriented experiences
11. Self-determined success

Problems

1. Transportation
2. Equipment
3. Qualified instructors
4. Food management
5. Academic credit
6. Facilities
7. Finances
8. Locations

Recommendations

CR Schools, colleges and social agencies should explore the possibilities of incorporating Outward Bound type opportunities in their health, physical education and recreation programs, emphasizing their human values.
1. Begin programs slowly, aiming for quality.
2. Adapt programs to grade levels.
3. Emphasize safety.
4. Tackle any obstacles one by one.
5. A multidiscipline approach is desirable.

CR AAHPER district meetings and other professional conferences should be encouraged to provide workshops for those interested in Outward Bound type programs.

CR Appropriate colleges should be encouraged to provide training courses to qualify leadership for Outward Bound type programs.

TOPIC: Women's Athletics

Values Identified

It is important to find out what values are important to the participants and to have an agreement between coach and athlete on which values should be emphasized and fostered. The following is a list of values, all of which are important and are listed in no particular order:

Respect	Self-expression	Aggression
Loyalty	Self-discipline	Tolerance
Confidence	Self-confidence	Enjoyment-fun (the most important reason for participating in sport)
Poise	Emotional control	
Trust	Success	
Leadership	Cooperation	Excellence in each person
Responsibility	Determination	Improved motor performance
Independence	Perseverance	
Socialization	Honesty	Carry-over values

Methods of Development

1. Exemplify good values.
2. Provide an atmosphere necessary to make athletes receptive to value development.
3. Fight the win-at all-costs philosophy.
4. Reinforce good values at every opportunity.
5. Use constructive criticism when undesirable values are exhibited.
6. Provide team members with opportunities to be responsible for their own team decisions, rules, discipline, practices, training and care of equipment.
7. Respect the total individual — the total athlete — her total being and other commitments in life.
8. Have some degree of personal contact with each athlete.
9. Award athletes with useful objects rather than with ornamental trophies.
10. Use slide shows in practice to help explore values.

Problems

1. Inadequate professional preparation — Men in key positions don't understand the female athlete and her needs and desires.
2. Athletic directors having increased workload with addition of women's sports —These directors have more pressure placed on them and can't always give due attention to women's program.

3. Money problems — pressures from recruiting, scholarships
4. Not enough initiative taken by women in the establishment of goals
5. Boys and girls competing on same team
6. Exploitation of athlete (See no. 3.)
7. Most trainers' facilities (e.g., whirlpool) found on men's side
8. Reconciling conflicting value systems belonging to each individual because of different upbringing and culture
9. Establishing common values, deciding which values should be fostered through sports
10. Resisting imitation of men's athletics
11. Dealing with the female stereotype
12. Hiring qualified personnel for coaching
13. Replacing coaches who promote undesirable values
14. Reordering priorities with respect to facilities, monies, etc.

Recommendations

CR Quality programs of athletics and sports for women should be fostered and developed.
CR The conduct of athletics should encourage an attitude of respect for and equality between the sexes.
CR Parents should be more involved with teams so that they can help reinforce desirable values.
CR Professional preparation programs and professional organizations for women should include coaching principles, technique and ethics on coaching.
CR There should be coordinators of women's athletics whenever possible.
CR Coaches who are not physical educators should have a coaching certification based on identifiable concepts, competencies and related experiences in selected areas, including human values.
CR Schools need to make full use of all facilities by extending usage beyond the traditional 8 a.m.-5 p.m. hours.
CR More qualified officials should be trained to meet the need of expanded programs.
CR Values through sports should begin to be developed at the elementary school level.
CR Sportsmanship awards and other types of recognition for good sportsmanship should be encouraged.
GR There should be separate and equal opportunities for boys and girls at all levels.
GR All athletic scholarships should be eliminated.
SI A noncommercial publication by and for women in sport should be developed.
SI Evaluation of the coach by team members may be a good way of discovering their values and how they perceive the coach.
SI Better communication with the entire school staff and community should be cultivated.
SI There should be small group meetings between coach and team for increased personal interrelations and interchange of ideas.

Appendix

Biographies of Contributors

ENRIQUE C. AGUIRRE, an international lecturer and sports figure, is past president, Mexican Olympic Committee. Other past activities include: head referee in II Central American and Caribbean Games, 1930; head coach, Mexican Olympic Teams, 1928; national director of physical education for the YMCA in Mexico; chancellor of Pan American Sports Organization; director of Olympic Torch Project; and head of department of physical education for secondary schools in Mexico.

ROSCOE C. BROWN, JR. is professor of education and director of the Institute of Afro-American Affairs at New York University, New York City. An author of over 50 articles and several books, he also has hosted television programs and serves as secretary-treasurer of the North American Society for the Psychology of Sports and Physical Education. He is a member of the American College of Sports Medicine and the American Educational Research Associations. A recipient of the Rosenwald Fellowship, he also was given the honor award for the Eastern District of AHPER.

KENNETH A. CHILDS, chaplain, Springfield College, Springfield, Massachusetts, formerly was associate minister of the Plymouth Congregational Church in Fort Wayne, Indiana, associate minister of Wilbraham United Methodist Church, and assistant to the executive director of the New Haven Council of Churches.

HAROLD A. CRAMER, JR., class of 1973, Springfield College, Springfield, Massachusetts, teaches physical education at Bokkelin Elementary School, Severn, Maryland. He was a winner of the Scholar-Athlete Award and has received national honors in track and field.

ELIZABETH EAST, class of 1974, University of Massachusetts, Amherst, was selected "Outstanding College Athlete of America," 1973. At the University, she was a physical education major/pre-medical affiliate and a co-captain of the women's gymnastic team for two years.

ALONZO "JAKE" GAITHER is director of athletics, Florida A and M University, Tallahassee. As a football coach for 25 years, his record shows 203 victories, 36 defeats, 4 ties. He was coach of 35 All-Americans, was named coach of the year in 1962 and in 1969 was named as having made outstanding contribution to football in the nation. He has been named to the Helms Foundation Football Hall of Fame. He writes and lectures.

JAMES E. GENASCI, author and lecturer, is professor of physical education and skiing instructor at Springfield College, Springfield, Massachusetts. Formerly he was professor at the U.S. Air Force Academy, Colorado Springs, Colorado, and at Colorado State College, Greeley.

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Fair Play *

I – WHAT IS FAIR PLAY ?

INTRODUCTION

Sport is a struggle with oneself and, nearly always competition with others.

It is noteworthy that, when sport involves competition, a certain attitude of mind should go with it. "Its pratice should be marked by a spirit of truth and honesty, with strict observance of all the rules, whether written or unwritten" (Essai de Doctrine du Sport. Haut Comite des Sports. France. 1964).

Popular feeling has, incidentally, by extending this idea, defined such behaviour in a striking phrase descriptive both of the way an individual plays games and of the way he treats people: He's a sport.

Such an attitude of mind constitutes **fair play**, and it was the desire to promote its development and to protect sport against the grave dangers threatening it, that gave rise to the idea of honouring people who had displayed that spirit in exemplary fashion in competitive sport.

ANALYSIS OF THE IDEA OF FAIR PLAY

Fair play **begins with the strict observance of the written rule.**

When a sportsman never fails in this respect, and more particularly when it is difficult to observe the rules because of the nature of the sport in question (contact sports) his career as a whole may be considered to provide an example of fair play.

But in **most cases** fair play **involves something more than even unfailing observance of the written rule.**

As a moral concept, an "impulse of the soul", fair play implies both **respect for one's opponent and self respect. It results in fact from measuring up to one's own moral standards while engaged in competition with another.**

Fair play implies:

1. **The sincere desire for one's opponent to be on equal terms with oneself:**

–refusing, wherever possible, to benefit from special circumstances which unjustly handicap one's opponent;

–refusing to allow a material or physical accident, if it can be corrected or attenuated, to have a serious effect on the outcome of the encounter;

–endeavouring oneself to mitigate the effects of some injustice of fate of which one's opponent has been smitten.

2. **Being extremely scrupulous regard to the means of winning:**

–refusing to use means which, even if not against the rules, are not specifically provided by the rules, and give oneself an obvious advantage;

–deliberately foregoing certain advantages that might be gained from over strict application of the rules;

–accepting any decisions by the umpire or referee that are not in one's favour;

–showing constant readiness to collaborate with the umpire or referee and, in certain cases, trying

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tactfully and discreetly to get him to correct any of his decisions which clearly give one a wrongful advantage.

Fair play is thus the resolute and persistent refusal of victory at any price.

It is an attitude imposing an exacting moral standard for oneself, since it stems from the inward conviction that to win by cheating, by an umpire's error, or by an unfair stroke of fate is not really to win.

Fair play is therefore not only the strict observance of the written rule, but also of the unwritten one.

FAIR PLAY IN ACTION

Distinguishing features

a) Fair play may be either **individual** or **collective** (by a team).

b) It may be demonstrated **before, during** or even **after the contest.**

As a general rule, sportsmanship is displayed before the final result has been decided, and it is because the sporting gesture may change the outcome that it carries weight. But it may sometimes be shown after the contest.

c) In regard to fair play, no distinction needs to be made between **professionals** and **amateurs.**

It is almost always more difficult for the professional to show sportsmanship because of the financial gains that victory will bring him or his team.

d) **The contestants should be of comparable strength.**

It is when the chances of victory or defeat for each competitor are approximately even that fair play has its fullest significance.

When one contestant is far superior or inferior to the other, the exemplary value of the demonstration is diminished.

If one of the competitors is very much better than the other, the margin of safety when the stronger makes a gesture in favour of the weaker is too wide for him to run any real risk. If it is the weaker who makes the gesture, he obviously does so more easily—since he is aware of his great inferiority—than if the two are more of less evenly matched.

e) **A player who always observes the written rules may in certain circumstances be regarded as an exponent of fair play.**

Adherence to the written rule is a necessary condition for fair play.

Strict observance of the rules is a constant, fundamental obligation for the sports competitor.

Such constant observance of the rules does not necessarily qualify his behaviour as an instance of fair play. But certain factors (type of sport, unfailing observance of the written rule despite the attitude of the opponent, the public, the umpire etc...), may warrant treating faultless conduct by a player throughout his career as "fair play".

Criteria of judgment.

a) **The competitors need not be in the highest classification.**

Otherwise it would wrongly be implied that only champions are capable of the highest sportsmanship.

What should be taken into account is how important it is to the contestants that they should win: the desire to win can be equally intense, regardless of the level (local, regional, national or international) of the competition, and the ethical merit of sportsmanship is correspondingly the same.

b) **The exemplary value of a démonstration of fair play by a champion is, however, greater, because of the latter's prestige.**

c) **An instance of fair play by a competitor who is ultimately defeated is no more admirable than one by a contestant who finally wins.**

It is not the final result that counts, but the nature of the action at the time it is performed.

The risks involved at that time should however be assessed, for a contestant who shows sportsmanship when he knows he is sure to win is less meritorious than one who acts similarly when he is not certain of success.

The quality of the act is no doubt to be judged primarily according to the intention clearly expressed or shown, but the attendant circumstances must also be taken into account.

d) **Sportsmanship towards a dishonest or ruthless adversary has greater merit than towards an**

opponent who plays fair himself. A competitor must have a particularly strong character to stand being put at a disadvantage in this way by his opponent and still be capable of a magnanimous gesture towards him. The merit of the gesture in such conditions is therefore greater than when the strict observance of the rules by an opponent has created a propitious atmosphere.

e) **Fair play by individuals and fair play by teams should be given equal weight.**

A member of a team is obviously not in quite the same position, in the matter of sportsmanship, as the individual athlete: he is answerable to the other team members. He can, however, show sportsmanship and encourage his companions to do likewise by his example and influence. Each member of the team may have a beneficial influence on the others. Each is the moral arbiter of all the others while at the same time being judged by each one of them. In this respect the team leader or captain has a particularly great responsibility.

The individual contestant, however, is answerable only to himself and outstanding sportsmanship on his part is no less praiseworthy.

In point of fact, individual and team sports are both forms of competition and should therefore be treated as on an equal footing for the purposes of judging instances of fair play.

f) **Fair play in sports which, by their nature, involve body contact, the clash of opponents (rugby, boxing, wrestling, football, etc.), is not essentially superior to fair play in a sport where the competitors confront each other at a distance (tennis, skiing, etc.).**

This may be a controversial issue. Certain people will think, not without some justification, that in contact sports there is greater danger of the contest's degenerating into a savage fight and that there is a special merit in the competitor or the team that not only refrains from any violence but is also imbued with the moral qualities necessary to show a chivalrous sportsmanlike spirit.

Others will feel, likewise with reason, that compliance with the rules (which always prohibit violence) is an elementary duty and that consequently the nature of the game should not be taken into account when assessing the merit of the competitors.

It would seem to be true and important that a **sense of fair play is more necessary in some sports than in others,** because the very nature of the game is more likely to cause the players, in the heat of the struggle, to forget their moral obligations and even the written rules. To acknowledge this fact should not, however, lead to underestimating those who go in for milder sports and attaching less merit to sportsmanship on their part.

g) **The merit of an instance of fair play should be judged by what it cost the player to make the gesture.**

This is a vital criterion. It takes into account all the accompanying or determining material and moral factors.

This idea should be considered in combination with that of "assessment of the risks involved", as analysed above.

To sum up: fair play is a "way of behaving".

–It is an ever present awareness that the opponent is above all a partner in the game, to whom one is bound by the companionship of sport.

–It is a form of self-respect shown by:

- straightforwardness, a spirit of fairness;
- respect for the opponent, whether winning or losing;
- respect for the referee and the umpire and a steadfast spirit of collaboration with them;
- sportsmanship without ostentation;
- a firm and dignified attitude when the opponent or the public does not play fair;
- modesty in victory, equanimity in defeat.

–It is a spirit of generosity towards the opponent creating a warm human relationship.

Fair play thus represents the attitude of mind that not only gives nobility to sport but is also the condition of its survival in the face of the serious dangers that threaten it.

Fair play is the very essence of sport

EXAMPLES OF FAIR PLAY

Eugénio Monti: refusal to win in consequence of one's opponent's bad luck.

This incident occurred in Innsbruck (Austria) at the Winter Olympic Games in 1964. In the two-man bobsled trials, the Italian champion, Eugénio Monti, had just made his final run at remarkable speed. Only the English team with Tony Nash could still beat his time. But it was then learnt that Nash could

not take off because a part of his sled was broken. Monti then detached the part in question from his own sled and sent it up to Nash, who made his repair, finished in record time and won the gold medal.

The International Pierre de Coubertin Fair Play Trophies Committee made its first award to Monti.

It is clear, in fact, that the attitude of this athlete showed all the characteristics of the finest sportsmanship. Mere observance of the rules would have secured the Italian champion's victory, and nobody would have thought of contesting it, since a technical hitch, even if it decisively affects the results of the competition, is merely one of the imponderables of sport. But so far as the consequences were avoidable, Monti could not accept what he regarded as an injustice of fate. Anxious as he was that the contest should take place on equal terms, he deliberately refused a victory due to his opponent's bad luck. His gesture threw the outcome open, since the competitor whom he enabled to carry on was the only one who could still challenge him for the gold medal. In that supreme contest of the Olympic Games, the gesture he made was truly exemplary for what it cost him.

Because of this, it stood out among other instances of admirable conduct and earned Eugénio Monti, whose whole athletic career was marked by scrupulous fairness, the first international fair play trophy.

Willye White: making sure that everyone has an equal chance

The case of the American athlete, Willye White, has similarities with Monti's. During the long-jump trials in the international indoor athletics championships in the United States of America in 1965, Mary Rand, the English Olympic champion in this event, misled by various marks on the ground, missed her third try and was eliminated from the finals. Feeling that her English rival had been unfairly treated, Willye White of her own accord requested the Jury to give Mary Rand (who was her most dangerous opponent) another try. The jury acceded to her arguments and Mary Rand then made another jump which enabled her to qualify and ultimately to win.

Willye White thus refused a chance to win which would have been partly due to an accidental handicap. She wanted the contest to be on equal terms. Her gesture, which eventually cost her the title of an international champion of the United States of America and deprived her of a resounding victory over the Olympic winner, showed real sportsmanship and fully deserved the 1965 Trophy.

"Victory must be earned..." or the generosity of Stevan Horvat

This incident occurred during the world Graeco-Roman wrestling championships at Toledo (U.S.A.) in 1966.

The contest was nearing its end. Stevan Horvat (Yugoslavia), one of the favourites, was in the lead. His two most dangerous opponents had apparently agreed to a draw, which owing to the current system of calculating points in wrestling matches, would have given one of them the chance to gain the world title, as the bout with Horvat would be decisive. But this arrangement did not escape the judges' practised eye and the two athletes were liable to be disqualified.

This decision would have made Horvat's victory certain, but when he heard about the threat hanging over his two rivals, he asked the judges not to penalize them, so that the title of world champion might go to the best wrestler on the result of the bouts and not as a consequence of a disciplinary measure. The judges agreed and the bouts were resumed. Stevan Horvat won and was declared world champion. He was also awarded the 1966 International Fair Play Trophy.

No one would have contested the legitimacy of the Yugoslav champion's victory if he had benefited from the disqualification of the athletes who were suspected of rigging their bout. But Stevan Horvat could not be satisfied with a victory won without a fight.

In his view, the result of an encounter with his principal opponents was the only thing that mattered and he therefore had no hesitation in asking for another chance for rivals who had perhaps deserved disqualification, and thereby jeopardizing his chance of winning. It might have cost him the world championship title and the prestige and glory that go with it. No matter: he did it because he could not have borne to win on any other terms.

Chivalry on the tennis court: Istvan Gulyas.

In the roll of honour of the international fair play trophies, the name of the Hungarian tennis player, Istvan Gulyas, stands high for the example he has set of obedience to an exacting sense of duty and of a gallant gesture.

During the German international championships at Hamburg in 1967, the match between Gulyas and the Czech, Kukal, was exceptionally hotly contested. After two strenuous hours the score was even and in the fifth set still nothing was decided. Either player might win. But there was a sudden sensation as Kukal, seized with cramp, collapsed on the court. Gulyas jumped the net to help him to his feet but to no avail: Kukal could not continue the game.

Strict application of the rules would have decided the match in favour of the Hungarian. But Gulyas begged the umpire to defer his decision and to call a doctor. With medical attention, Kukal was soon fit to play again and went on to win the match.

Istvan Gulyas might have been justified in thinking that his opponent's collapse was brought on by the severe athletic trial to which he had subjected him. He had so forced the pace that he had gradually worn down the resistance of the Czech, whose physical resources were not equal to it. Without in any way diminishing the quality of his victory, he could therefore have let the umpire take the decision, provided for by the rules, which would have given him the victory.

But the standard he set himself was so high that he could not contemplate winning because of the fact that his disabled opponent could not go on. A win on such terms seemed to him to be beneath him; he wanted to try to win racket in hand, with his opponent back on form.

A splendid example of team sportsmanship:
West Ham United Munich 60. Istvan Zsolt, referee.

In 1965 the International fair play Trophy was awarded to Willye White. But, that same year, there was also an award to the football teams of West Ham United and Munich 60 for the high standard of sportsmanship they showed in the final of the European Cup Winners' Cup at Wembley on 19 May 1965.

That day, with a huge crowd warmly supporting its own side but nevertheless very fair mindedly applauding good play by either team throughout the game, set the whole world an example of collective sportsmanship in a very important match.

Directed in masterly fashion by a shrewd and watchful referee, the players gave of their best, avoiding fouls and arguments, scrupulously observing the rules and showing consideration for their opponents throughout.

The faultless behaviour of both teams all through this very important match, the outcome of which hung long in the balance and in which the prestige of every one of the 22 players, all professionals, was at stake, provided an example of what a sports contest should be, particularly in the so-called contact sports, where respect for the rules and for the opponent is vital.

The 100,000 spectators at Wembley recognized the significance of this remarkable demonstration of team sportsmanship. At the end of the game, while the Munich team was congratulating the victorious English players, they cheered both teams, together with the Hungarian referee, Istvan Zsolt, whose control and good sense had contributed so much to the success of this perfect match.

Appreciating the importance of the part played in this instance by the referee, the International Committee also awarded the trophy to Istvan Zsolt.

The discipline and dignity of the Association sportive de Saint-Etienne.

In circumstances very different from those at Wembley, the Saint-Etienne football team, the French champions, found public attention called to their behaviour.

On 30 November 1967, Saint-Etienne was to play an "at home" return match in the European Cup against the famous Benfica Club of Lisbon. Although they had lost the "away" game, they could still qualify. When they had reduced the initial lead and needed to score only one more goal to equalize, the French team came up against roughness and foul play, which caused the crowd's feelings to run very high. In this heated atmosphere, the French players might have responded in kind and transformed the game into a trial of strength. However, in keeping with their habitual discipline and the well established sportsmanlike traditions of their club, they met their opponents' aggressive behaviour perfectly calmly and quietly. Thanks to them, tempers subsided and the game was able to continue normally instead of deteriorating into a free for all. The French team lost the match.

For many seasons the behaviour of the Saint-Etienne Sports Association had been consistently commendable as regards sports ethics. It was faultless throughout the match with Benfica. The team and its distinguished coach, Albert Batteux, were to earn two awards for fair play in 1967: the Grand Trophée Français and the Diploma of Merit from the International Committee.

These awards were well deserved: a professional football team, playing in a match in which the results are important for their future, which not only calmly accepts all the referee's decisions and refrains from using unfair tactics, but also finds the necessary moral courage not to meet violence with violence, is worthy of the highest admiration and may well be held up as an example to all players.

A border-line case: Pedro Zaballa refuses to score.

On 2 November 1969, in the enormous Bernabeu stadium in Madrid, with a crowd of 80,000 spectators, Real Madrid was playing Sabadell in a Spanish football league championship match. Neither side had scored at the 50th minute, when Pedro Zaballa, the Sabadell right wing, got the ball and prepared to shoot at the opponents' goal.

At this moment, the Real Madrid back and goalkeeper collided and fell down. They were so badly injured that they lay unconscious on the ground. Later it was learnt that, in the collision, one of them had broken his jaw.

Without a moment's hesitation, Zaballa, instead of scoring a goal which might have won the match for his side, kicked the ball into touch. And at the end of the match (which Real Madrid won 1-0) the Madrid crowd gave Zaballa a tremendous ovation. The player himself merely remarked that he had followed a natural impulse in refusing to score in the circumstances.

In the next few days, his gesture gave rise to heated arguments. In Zaballa's own club there was in fact a tendency to criticize and even to penalize him. "Zaballa is paid to shoot goals, not to make g. ?s to the other side" they said. What would happen if every footballer and every athlete declined, when the fancy took him, to score or to seize a chance of winning, even if he was responding to the dictates of his conscience? Many people thought that Zaballa's action, particularly in the context of a team sport, was going too far, setting a dangerous precedent, and involved an element of showing off. This was fair play carried too far, beyond the proper bounds.

At the same time, others spoke highly of his fine and magnanimous gesture. In Spain, Zaballa's action caught the public's imagination particularly as showing a rare and almost incredible generosity. The Sabadell player, taken by the Spanish newspapers in general as symbolizing good sportsmanship, was officially honoured.

By awarding Zaballa its trophy for 1969, the International Committee showed how important it considered his gesture. Its decision to honour Zaballa did not imply that, in similar circumstances, every player should necessarily behave in the same way, but that his gesture, even if it were overdone, essentially reflected all that is purest and finest in sport.

This may be regarded as the extreme case of fair play.

ACTIONS AND ATTITUDES DESERVING OF PRAISE AND SOMETIMES ILLUSTRATING THE HIGHEST VIRTUES, BUT NOT CONSTITUTING FAIR PLAY

In the course of their careers, athletes may perform actions which show their high moral qualities and illustrate the educational virtues of sport, but not all these instances of exemplary conduct can be regarded as sportsmanship in the sense of the fair play award.

The handsome gesture

This may be a matter of behaving gracefully, in a way which shows that an athlete fully appreciates his opponents' qualities or regrets their having suffered an irremediable stroke of bad luck, and at the same time reflects, in general, a spirit of fellowship with his opponents.

For example, at the end of the 200 metre race in the French athletics championships of 1967, Sylvie Telliez spontaneously handed over her gold medal to Gabrielle Mayer, who had fallen, when clearly in the lead, just before she reached the tape.

In the same way, Annie Famose who, in the Winter University Games at Sestriere in 1966, finished 0.01 sec. ahead of Therese Obrecht in the special slalom, feeling that her Swiss companion had equally deserved to win, pulled her up beside her on the topmost step of the podium to share in her victory.

Generous as they are, such gestures, made when the contest is decided, cannot affect the result and, when all is said and done, do not involve a difficult choice; they do not, therefore, have all the distinguishing features of fair play.

Comradeship and integrity in sport.

Marcel Duriez, the French champion in the 110 metre hurdles, gave a very fine example of comradeship and integrity in sport in the last race in which he was matched against his French friend and rival, Michel Chardel. Duriez was in the lead and was going to win. Then he seemed to slow down and look toward Chardel. But in the very instant that the latter was about to draw level and perhaps overtake him, Duriez put on a burst of speed and finished first.

The French champion had obviously been tempted to let his friend win because he knew this was the latter's last appearance on the track. But in a fraction of a second, it struck him that to do so would be unworthy of him and of his opponent too, and he decided to win the race as he ought to, and as the rules of sportsmanlike competition required.

It is thus clear that comradeship, generosity and integrity are not always enough to constitute fair play.

Rectitude in matters of sport.

The case of Michel Prevost, several times champion of France and European champion in olympic trap-shooting, is comparable with that of Marcel Duriez. After a mediocre performance in the European championships (Namur - 1968), Prévost, feeling that, on his then form, he could not expect to be satisfactorily placed in the Olympic Games, asked to be dropped from the list for Mexico City, which had already been selected. This honest and courageous decision by the marksman, Michel Prevost, was typical of the rectitude he had always displayed but, dignified and graceful as his action was, there was no question of competition with opponents and hence no hazarding of victory, so that it could not rank as an instance of fair play.

Courage, altruism, heroism.

In certain difficult circumstances, the behaviour of athletes may be prompted by the finest human virtues. Risk is inherent in sport, and in the face of danger and the accidents that sometimes plunge the whole sports world into mourning, there is scope for the display of courage, altruism and even heroism.

In Yacht races, competitors quite often deliberately sacrifice all chance of winning to go to the rescue of a crew in trouble or distress. For example, the Belgian, Jacques Rogge, went to the help of a "Vaurien" which had capsized during eliminating trials for the European championships. This cost him any hope of being well placed and qualifying. In the same way, in 1965 the German, Cornelius de Dood, in the very important "Rund um Skagen" ocean-racing series, rescued the crew of the Hamburg yacht "Josveni" which had broken its mast, in particularly dangerous circumstances. Both of these fine deeds, in coming to the assistance of people in danger, showed courage and altruism worthy of high commendation but they, again, cannot be classified as fair play.

At moments of tragedy, some athletes have displayed the purest spirit of sacrifice, either in the actual practice of their sport or indeed in ordinary life. Among many other examples, equally deserving of admiration, mention may be made of Zdenka Zarubnicka, the sky-jumping instructress, who on 23 August 1967 risked her own life to save one of her pupils who was vainly trying to open her parachute, which had run foul of her own; the Italian water polo champion, Gianni Lonzi, who rescued many people at the time of the Florence floods; or again the Swiss racing driver, Beat Fehr, who, after an accident on the Casserta circuit in which he was seriously injured, was killed as he rushed to warn other drivers of the danger.

Actions of this sort are clearly in a class apart; the heroism of those who perform them deserves all our respect and admiration but, equally obviously, they differ essentially from fair play.

II. THREATS TO FAIR PLAY AND RESPONSIBILITIES IN THIS CONNEXION

THREATS TO FAIR PLAY

Dangers to fair play arise mainly from the misdirection that sport sometimes takes today.

Exploited as it is for political, ideological or commercial purposes, owing to its great popularity, sport is in danger of losing its true character.

Instead of being a chivalrous contest, of formative value, it becomes a merciless struggle in which questions of prestige, popularity and money override all other considerations.

Chauvinism, nationalism, racialism and commercial interests then spoil the whole spirit of the game.

The sports field degenerates into an arena where the players are liable to be guilty of the worst excesses in their efforts to win.

Spurred on by the prospect of material benefits promised to them, under pressure from excited crowds whose feelings run high and are by no means always moderated by the press and other media, players may well be led to violate the rules of the game, to contest or even flout the referee's authority, and to regard their opponents as enemies to be destroyed. Foul play and brutality then become rife, with the crowd's encouragement or participation and with the active or tacit complicity of managers and coaches, who think they have nothing to do except secure victory at any price.

These appalling excesses are undoubtedly due not only to the serious departures from the true spirit of sport referred to above, but also to the current wave of violence affecting individuals of all ages in all countries.

Although they are, fortunately, not yet the general rule, they are becoming so frequent, particularly in team games, that it is well to denounce them as forcefully as possible.

The severest penalties should be imposed on players, sports leaders, and crowds that flout or break the rules of the game and destroy the spirit of sport. But it is even more necessary that widespread efforts should be undertaken in regard to training and information.

All possible means should be used to make all young people and adults aware of the problem and to persuade them that it is vital to preserve the spirit of sportsmanship. Otherwise, sport, which should provide man with an oasis of peace and happiness, may well be dragged along the deadly path of foul play and violence.

It must at all costs be saved from this; and it must be made clear to all that, without fair play – the only moral law of sport – sport itself will sooner or later be doomed.

As Mr. Rene Maheu, Unesco's Director-General put it, after defining fair play as "the ideal harmony between force and justice": "It is this attitude of mind which makes it possible for sport, resisting the dangerous temptations and exploitation to which it is all too often exposed for the purposes of power, to make its priceless contribution to international understanding". (Introductory message to the "Declaration on Sport" put out by the International Council of Sport and Physical Education, October 1964.)

RESPONSIBILITIES

As an ideal of such widespread significance, fair play must necessarily find support not only among all those concerned with sport but also among all those responsible for education.

Players, teachers and parents, sports leaders, referees, spectators and supporters, the press, radio, television and the public authorities thus all have some responsibility for promoting fair play.

Responsibilities of the players and athletes

The players are in the first line of those responsible for safeguarding and promoting fair play. It is they who, by their behaviour, show that they appreciate their duties to themselves, to their opponents, to the referees and umpires and to the public.

Self-respect, as we have seen, implies unfailing honesty, profound generosity of feeling and behaviour, rejection of the idea of victory at any price, modesty in victory and equanimity in defeat.

Respect for the opponent is a fundamental feature of the rules, both written and unwritten. At no time and in no way should the opponent be considered an enemy, or even a threat. He should be recognized as an indispensable partner in the pleasure of playing, helping us, in friendly competition, to improve our own standards through sport.

For fair play to have its full significance, it should be considered in the context of communication in the broadest sense between opponents who, even in combat sports, compete not to destroy one another but to overcome their limitations. Such communication may even, in certain cases, lead to true communion, and for that reason the loser may derive as much moral benefit as the winner does from the contest.

Respect for others which necessitates giving of one's best is undoubtedly the highest tribute that can be paid to an opponent.

In the last analysis, it is these subtle, complex and generous ties between competitors that give sport its real meaning.

Respect for the umpire or referee involves accepting all his decisions, when against your team or yourself, without recrimination and even without any display of emotion.

This unfailing acceptance is, incidentally, the surest way of lessening or even of stopping demonstrations of hostility to the umpire or referee on the part of the crowd. It is, therefore, one of the basic elements in sportsmanship.

A scrupulous player may, of course, ask the umpire to reverse a decision when it appears unfair to the opponent, but any such request should be made discreetly enough not to challenge the umpire's authority. If he declines to change his decision there is no alternative but to accept it. The generous impulse behind the request for a correction in the opponent's favour should not degenerate into a conspicuous dispute about the umpire's decision.

The umpire's authority must never be infringed

A distinction may, however, be made between the umpire's judgement and his authority. His judgement, like anyone else's, is of course not infallible; but his authority is written into the rules of the game and observance of the rules demands its acceptance.

Lastly, **respect for the public** means that a player cannot appeal to the crowd to back him up or, worse still, encourage it to intervene.

It also necessitates accepting the cheering and applause modestly and, even more, not being upset by jeers or taunts or even by still stronger expressions of hostility.

These are the player's responsibilities. They owe it to sport, from which they derive so much benefit and so much pleasure, to be ruled always by the spirit of fair play.

The captain of a team has, from that point of view, a dual responsibility.

Responsibilities of teachers and parents

It is now generally accepted that physical education and sport, provided that due account is taken of physiological and educational needs, can provide an excellent means of training for the young.

Physical education and sport are something more than the mere training of the body. They make an essential contribution, by their own special means, to the overall work of education, owing to the peculiar virtues attaching to them and the impact they may have on other branches of education.

Now that the importance of physical education and sport is thus generally recognized, it is vital that all those responsible for education, in every circle and at all levels, should make full use of the wonderful opportunities provided by sport for moulding the character of children and young people, and they should constantly keep in mind the idea that "fair play is the very essence of sport".

They have to see that the different sports are properly understood, to explain their purposes, to teach the rules and keep the children in mind of them, and to make sure that the part played by the umpire or referee is clearly grasped and appreciated.

They have to accustom young people to playing games in an atmosphere of honesty and truth, to respecting all the decisions of the person in charge of play, to showing consideration for their opponents, to keeping their tempers under control so as not to be led into cheating or rough play, and to see that they do not think primarily of making a good performance or winning, and that they are graceful winners and good losers.

So long as **schoolteachers** keep these aims constantly in view, they will be able to make an effective contribution to the training of the child's character and his socialization as well as to the preparation of future players who will behave with dignity. **There is no doubt, in fact, that it is on the school playing field that fair play must be learnt through its practice.**

But the training there received would be useless if it were counteracted by other sports circles. It is obvious that **educators in the out-of-school sector** have the same responsibilities as those in schools towards the children and young people in their charge.

The various pressures to which they are subjected, either intentionally or unintentionally, in consequence of the place given to sport in local life sometimes make their task still more difficult. This merely stresses the importance of their rôle.

Parents as the primary educators also have primary responsibility

Although they have fewer opportunities than the professional educators to teach fair play through its practice on the sports ground, they can nevertheless make an invaluable contribution to the common task.

In the first place, their duty is to inculcate the principles on which fair play is based in their children, from the time they first begin to play.

Secondly, they should set a good example. If they take part in a sport, attend a sports event, or comment on it, they should set an example of fairness, objectivity, discipline, generosity and equanimity.

Lastly, they should encourage their children to "play the game", draw their attention to athletes noted for their sportsmanship, and censure unsportsmanlike behaviour, explaining how sport would degenerate if this were to become widespread.

In short, they have to seize every opportunity of bringing home to their children the importance of fair play in sport and in life to which the ideas of self discipline and honour are fundamental.

Although the parents' influence in this respect is not concentrated, it steadily builds up, helping to develop good habits of thought and behaviour in the child and paving the way for the efforts of professional teachers or seconding them advantageously.

To sum up, with life long education in mind, educators should all work together.

But where character training is concerned, it usually takes children some time to assimilate the ideas put before them. Nor do they always have opportunities of showing, by their behaviour, how deeply they feel what they have been taught.

The practice of sport furnishes the most favourable opportunity of starting this work of education at an early age and with the best chance of success, since the ethics of the game can be almost constantly applied in any form of sport.

To ask young people to show a sense of sportsmanship is to offer them something true that they can admire, a fine, genuine ideal in which they can believe.

The responsibilities of sports leaders

Sports leaders should also appreciate that they have responsibilities, which are of a very special nature and often face them with awkward problems.

Their selfless labours, sometimes involving real sacrifice, their belief in sport—in which many have

formerly distinguished themselves—their affection for the athletes they advise and encourage, their devotion to their clubs and their sports associations, are too well known to require other comment here than to pay them this well deserved tribute.

But there is another, ugly, side to the picture.

Their justifiable enthusiasm for the team they want to see win sometimes makes them forget that a sports contest is first and foremost a game to be played on a friendly footing, and that what matters is not so much to win but the manner of winning.

Because they have too often lost sight of this requirement and have been afraid of having their competence and efficiency judged solely by the number of defeats or wins recorded for the athletes or teams for which they are responsible, too many managers are in danger of failing in their most important moral duties.

They no longer always tell their players: "Obey the rules, play fair and if, after doing your best, you lose, we shall not hold it against you." The players are more likely to be told: "Play as you like, go all out to win and you will be rewarded accordingly."

If leaders were to persist in this attitude, they would sooner or later reduce sport to a caricature of itself. They would destroy its intrinsic ethical ideal and debase it to the level of a commercial activity.

And they would quickly lose most of their moral authority.

Responsibilities of referees and umpires

Regardless of the type of sport involved, whether played by teams or individuals, and whether he be concerned with major events taking place before large crowds of spectators or with minor fixtures with only a few supporters, the umpire or referee, more than anyone else, should do his utmost to ensure that the contests under his control take place in a truly sportsmanlike atmosphere.

It is because the umpire is both the nearest **witness** of play and the **judge** of the observance of the rules of the game that he has this vital part to play in securing and promoting fair play.

In fact his action should not be confined to the contest itself. He should establish contact with all the people concerned beforehand. It is a great advantage if the referee can establish friendly relations before the match with players, managers and coaches, not only to draw their attention to certain vital rules but, even more important, to create an atmosphere of mutual trust and even co-operation, which will be to everyone's benefit on the field.

The match official's personality, as much as his technical ability, have a decisive influence on the quality of the game.

Impartiality, self control, physical and moral courage, psychology, simplicity and cordiality are as necessary to him as an understanding of the game, vigilance, competence and authority.

With a word, a gesture or a look, he can calm the players, re-establish the conditions essential for the satisfactory progress of the match, and remind all concerned that they are in fact playing a game.

The match official's qualities of character thus have an enormous influence on the equanimity of the contestants, and the way he displays them both before and during the match is one of the most potent factors in establishing an atmosphere conducive to fair play.

Responsibilities of spectators and supporters

It cannot be repeated too often that public outbursts can constitute a major danger to sport.

Sport as a spectacle must, of course, involve a crowd participating and supporting the players, but it very often builds up excitement and pressure.

When such reactions originate in local patriotism, nationalism or racialism, they may lead to the worst excesses and completely spoil an event by generating a climate of violence and hatred.

Even when it does not take such an extreme form, intervention by the spectators and supporters of each side may still exert unwarrantable pressure on the athletes, who are spurred on to win at all costs; on managers and coaches, who are encouraged to take decisions pleasing to the crowd; and on the match officials, whose strength of character and judgement are tried to the limit.

When fanaticism is unleased, sport is at its ugliest. And in this way, all too often, alas, the noble ideal of sport creating bonds of friendship and uniting individuals and peoples crumbles into dust.

If anything effective is to be done to prevent these excesses by means other than mere censure, we must look into what is involved in the crowd's behaviour. Behind it lie a variety of motivational promptings, such as the need of individuals or groups for exteriorization in public, hero worship, local or national patriotism, total identification of the spectator with an athlete from the same town, region, nation, or race, the sense of excelling—at little cost—through the prowess of the champion, a feeling of getting one's own back for the injustice and banality of life, etc.

This extremely complex and varied range of emotions involves the best and the worst in man.

All these factors must therefore be taken into account when attempting to change and improve crowd behaviour.

Whatever is done must in the first place be educational

It is much more important for this purpose to make people understand what sportsmanship should be than to try to neutralize the feelings of spectators and supporters.

In fact, enthusiastic support for a club or a national team is not inimical to the spirit of sport but, on the contrary, part and parcel of it and its life, so long as it takes the positive form of cheering, singing and the sharing of emotions.

It is only when it takes the dangerous negative form of booing the opponent or the referee or uproar, showing resentment or anger, egging players on to violence and even indulging in clear acts of violence that it becomes thoroughly deplorable.

But to cut sport off from the people in whose affections it is rooted would be to detract from its essential role and make it artificial. It could not then fulfil its universal moral mission. If we believe in the virtues of sport, it cannot be restricted to a few initiates, a few enlightened followers, but must be made available to the masses by means of sports education.

A crowd made up of people educated in this way from an early age knows and respects the written and unwritten rules of the game and is therefore objective and fair-minded, even when its enthusiasm rises to fever pitch.

On the other hand, the worst type of crowd consists of people for whom sport is merely something external, which they have not assimilated or understood, furnishing a pretext for giving free rein to their lowest instincts.

Like the athlete who plays fair in all circumstances, spectators and supporters must "love the game above the prize".

Responsibilities of the press, radio and television

Press, radio and television also have very great responsibilities in this matter, particularly as their influence is so extensive and their audience so large, since they make their way into millions of homes; as, in many cases, their version of events is presented as the only one possible; and as the people at the receiving end do not always have a sufficiently well developed critical sense to form their own opinions.

Journalists should therefore be keenly aware of their rôle as educators of the public at large.

As it is, many newspaper articles or radio or television commentaries, by their extremely vehement tone, do nothing to help in lowering tension, still less in developing a sportsmanlike spirit.

This is no doubt because fair play does not "pay" so well as criticism and polemics or, in other words, has less popular appeal.

Fair play, like any other virtue does not "take" very well with the presentday public at large, which is fonder of cheap sensation than of decent feeling.

It even provokes mirth in some journalists, who regard it only as an outdated relic of the chivalrous sentiments of a bygone age.

And yet it is just because the idea of victory at any price has taken hold of our civilization that the time has come to right the helm if we would avoid shipwreck.

The journalists who do so much to mould public opinion thus have imperative duties in this respect, which they must not seek to evade.

Admittedly, their task is not always easy. There are times when the news requires them, for example at sports events taking place abroad, to report the reactions of a partisan crowd or obviously biassed rulings by a match official. Even a very objective description of the facts may incite the public to pay back the foreign team in its own coin when it comes for the return match.

In the same connexion, live radio or television commentaries, particularly when referring to the umpire's decisions, may, unless sufficient calm and moderation are exercised, prompt heated and dangerous reactions on the part of public opinion.

This is equally true for newspaper editors and publishers, whose conduct is all too often governed by overriding financial considerations.

It is thus clear that there is a problem as regards the training of journalists, who know little of fair play, or even deride the notion of it.

This problem should be tackled simultaneously at schools training journalists for their profession, at further training centres, in editorial offices, professional associations and trade unions.

Sports writers and commentators should have all their responsibilities made clear to them at all these levels.

Responsibilities of the public authorities

Once the public authorities have recognized that sport can make an important contribution to education, they are in duty bound to promote fair play.

It is their duty, because private individuals and groups and, even more, those who are, in one way or another, dependent on the public authorities (teachers, educators of all types, sports organizations, etc.), cannot promote fair play with the fullest certainty of success unless it has official support from those authorities.

It is essential for the preservation of fair play, and consequently for the future of sport, that national and international successes should not be exploited for chauvinistic or nationalistic ends, that people should be encouraged to take part in sport as well as to win, and that sportsmanship should be prized above winning or establishing records.

It is this recognition of the universal human value of sportsmanship that produces the feeling that it is more important for athletes belonging to different nations to meet in comradeship than for them to beat one another.

The attitude of the public authorities is all the more decisive in that it plays a large part in defining national sports ethics and, for good or ill, affects the attitude of parents, teachers, sports leaders, athletes, and the news media. For this reason, the importance of fair play should be officially recognized by the public authorities. Otherwise sport may divide the nations instead of uniting them.

But, if it is to be completely effective, this essential moral support should be reinforced by the use of certain material resources available to States. By assistance to bodies striving to promote fair play for its own sake, by firm and precise instructions to all those whose work comes directly under the State, by propaganda through the powerful audio-visual media of radio and television, the whole population, and especially schoolchildren, university students, parents, teachers, athletes, managers and spectators should be encouraged to regard sport and fair play as inseparable.

III – ACTION TO PROMOTE FAIR PLAY

When, in the last century, English educationists rediscovered sport which was soon to become so popular throughout the world, the idea that it should be played in a certain spirit was already implicit in it, and the expressions "fair play", "playing the game", came naturally into use.

Since then, sportsmanship has been extolled by many talented writers, and most particularly by Pierre de Coubertin, who closely associated honour, fairness, respect for others and self respect – all the ingredients of fair play – with the practice of sport.

The "Essai de Doctrine du Sport" of the Haut Comité des Sports (1964)

When, about ten years ago, the French public authorities set out to give sport the place it should have in the life of man and the nation, they felt the need for a study on the theory of sport, defining its features and aims.

The "Essai de Doctrine du Sport", a discussion of sport which resulted from this study, stressed the spirit in which sport should be pursued. In particular, in defining sport itself, it stated as a principle that "If this activity involves competition, it must then always be performed in a spirit of sportsmanship. There can be no true sport without the idea of fair play."

The "Declaration on Sport" of the International Council of Sport and Physical Education

Shortly afterwards, the International Council of Sport and Physical Education (ICSPE) – which has consultative status with Unesco – published its Declaration on Sport. The preamble to this Declaration quotes the definition of sport as set forth in the "Essai de Doctrine" and stresses the importance of fair play in different chapters dealing with sport in school, leisure time sport and championship sport.

In his introduction to this pamphlet, the Rt. Hon. Philip Noel Baker, winner of the Nobel Peace Prize, points out that "fair play is the essence, the **sine qua non**, of any game or sport that is worthy of the name. It is as essential in professional as in amateur sport."

The preface by Mr. René Maheu, Director General of Unesco, also stresses the importance of fair play "which gives sport its human quality".

The International Committee for the Pierre de Coubertin Fair Play Trophies and the National Committees

The International Committee was set up in 1964 jointly by the International Sporting Press Association and ICSPE.

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Since then, with the unqualified support of Unesco and constant help from the two founding organizations, this Committee has pursued its efforts to preserve and promote fair play, by making annual awards to athletes or teams that have shown outstanding sportsmanship. These awards are not, it should be emphasized, an end in themselves, but a means of drawing the attention of the sports world and people in general to the need to protect and promote fair play. They also bring to the notice of the young, examples that they might well follow.

It was with this in mind that the "Comité Français pour le Fair Play", among others, was set up, with the co-operation of all the bodies concerned, and in particular the **Union Syndicale des Journalistes Sportifs.**

The **actions for which awards have been made** by the International Committee and the National Committees, described on pages 4 to 7, were chosen because they met the criteria set forth in the analysis of the idea of fair play (see pages 1 to 4), but also because they **fulfilled the conditions listed below:**

(a) they were performed by people taking part in a sport governed by rules and under the authority of an **official body** (usually a sports federation);

(b) as a general rule, a **match official** was present;

(c) they were not isolated gestures, but **were in keeping with the usual attitude of those who performed them on the sports ground;**

(d) **they were in line with those persons' general behaviour in ordinary life.**

CONCLUSION

Fair play is thus truly the essence of sport

It is in fact the special attribute of sport that this fundamental virtue of fair play is inherent in it.

We practise fair play in daily life to satisfy our consciences but we practise it in sport for another reason too: for the good and for the preservation of sport itself.

To practise fair play is at one and the same time to devote oneself to the sport of one's choice and to one's highest conception of it. It is to set the game above the prize. And while there is little doubt that man is not naturally predisposed to fair play, sport provides an excellent means of acquiring and developing such a predisposition. It furnishes an ideal opportunity for learning this virtue which, as it develops, can influence behaviour in everyday life.

Since it has, by fundamental definition, rules governing what may and may not be done, sport, and the foundation of fair play on which it rests, can be the means of fostering upright behaviour in the individual, to the benefit of society as a whole.

Infinite care must be taken to ensure that fair play, sport's most valuable asset, is never left aside, and that the unavoidable—and indeed desirable—ties between sport and the outside world never sap the vital principle of fair play from which its strength derives.

Like all man's activities, sport is threatened by the undue importance that contemporary society attaches increasingly to success, regardless of the means used to attain it.

Players, sports leaders, spectators and supporters cannot, of course, be blamed for wishing to win; but their attitude is open to the strongest criticism when they forget that victory must not be won at any price.

A task of cardinal importance lies before us all: to preserve for the modern world this great asset of fair play and, through it, sport in general. And, through sport, to help man, not only to secure his physical and moral advancement, but perhaps also to save his soul.

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